The Churchman.

REV. WILLIAM WALTON, A. M., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XIX. NO. 34.—WHOLE NUMBER 970

PUBLISHED FOR THE PROPRIETOR, NEW-YORK, SATURDAY, OCTOBER 20, 1849. AT NO. 12 JOHN-STREET.

Daily Public Worship.

PUBLIC WORSHIP is celebrated, every Week-day, in this city, and Brooklyn, as follows:

In Trinity Church, ... At 9 A. M. and 3 P. M.
In All Saints' Church . . . . "
In St. Luke's Church . . . . 8 " 6 1-2 "
Holy Communion every Sunday at 7 A. M., except 2nd Sunday in the month, at the usual hour.
In St. Clement's Church . . . . . 8 "
In Calvary Church . . . . 8 " and 6 P. M
In Church of The Annunciation . . 8½ " and 4 "
In Church of The Holy Communion . 7 1-2 and 6 "
On Fridays, evening Prayer, with Lecture, at 7 1-2 P.M., and on Saints' Days a second service, Lecture and Offertory, at 11 o'clock A. M.
In Emmanuel Church . . . . 9 A. M., and 5 P. M.
In Church of The Holy Apostles . . 9 "
In Grace Church Brooklyn Heights, . 9 " and 4 "

Calendar for October.

18. St. Luke the Evangelist.
21. Twentieth Sunday after Trinity.
28. Twenty-First Sunday after Trinity. St. Simon and St. Jude the Apostles.

NOVEMBER.

1. All Saints'. Thanksgiving Day, unless some other day is appointed by the civil authority. A special service for Thanksgiving Day is printed immediately before the Family Prayer.
4. Twenty-Second Sunday after Trinity.
11. Twenty-Third Sunday after Trinity.
18. Twenty-Fourth Sunday after Trinity.
25. Twenty-Fifth Sunday after Trinity.
30. St. Andrew, the Apostle.

THANKSGIVING DAYS, APPOINTED BY THE CIVIL AUTHORITY.

November 15. New Hampshire.
" 29. Massachusetts.

☞ The Proper Service for the Day is printed immediately before the Family Prayer.

Poetry.

For the Churchman.

St. Peter's Tears.

St. Luke, xxii, 61, and 62.

Deep sobs of anguish shook his frame,
And woke the stillness round,
His brow was pressed in burning shame
Upon the chill, damp ground;
And wrung as if from deadliest pain,
His bitter tears fell down like rain,
While words burst forth without control
From the wild tumult of his soul.

Oh! weak in proof, but strong in pride,
How vain thy vaunted power,
Deserter from thy Master's side,
In danger's searching hour.
Thine was the boast, and thine the lie,
"Though all forsake yet will not I."
Alas! my vows, my love forgot,
Recreant I've sworn, "I know Thee not."

"I know Thee not"! Thou who didst still
The heaving waters of the deep,
And by Thine own Almighty will
Didst lull the winds to sleep;
And when to meet my Saviour-God
Upon Tiberias' wave I trod,
Thy love upheld my sinking faith
And gave me vict'ry over death.

How could I say "I know thee not"?
I who have seen Thy midnight tears,
And shared Thy sad and homeless lot
Through wandering toilsome years,
And viewed Thy pure and spotless life
Unstained by sin, unmoved by strife,
And yet 'neath Satan's power I fell,—
I who have known and loved Thee well!

Have loved Thee well! oh! Thou dost see
The throbbings of this tortured breast;
'Tis full, my Lord, of love to Thee,
Though weak and sin-opprest;
And by the mem'ry of that look,
Which all my soul with sorrow shook,
Oh Lamb of God! my crime forgive,
And bid Thine erring creature live.

He ceased:—the pardon'd one arose,
With humbled heart and firm resolve,
And forth into the world he goes,
To seal his his penitence and love,
To suffer for his Master's name,
To bear his cross, despising shame";
A record bright to future years,
How sweet the fruit of bitter tears.

Brooklyn, Oct. 6. Marcella V. G.

Selected Matter

From the Halifax "Church Times."

Society for Propagation of Gospel in F. P.

REPORTS.

79 Pall Mall, Aug. 1847.

The following communication lately received from the Bishop of Colombo is full of interest, as explaining forcibly the need of collegiate institutions in order to propagate the Gospel most effectually in the Colonies and heathen dependencies of the empire:—

"Colombo, Ceylon, June 6, 1849.

"My dear Sir,—Your favorable mention of my collegiate proposal encourages me to hope that it will approve itself to your committee. I am desirous of forwarding it now without delay; and have a plan for the commencement of the required buildings, embracing a hall, a library, and lecture room combined, and accommodation for ten students. The existing buildings will provide a residence for the Principal and Tutor, and the domestic establishment. The chapel, which will next be commenced, it is hoped, may become the cathedral of the diocese. I wish much to stamp it with a Singhalese character from the beginning, and nothing seems to me more likely to have this effect than the connection of the cathedral of the diocese with the college for its ministry. The services would then be solemnized in English and Singhalese from its very commencement. Difficulties, I know, will arise at every step; but we trust neither faith nor help will be wanting to meet them. By forethought we will anticipate them as far as we can. The first is that of endowment. The industry of a tropical climate would constitute a very scanty one. It must be wholly from external resources. The habits of an old colony, in which both race and language are so mixed, are too formed. The prejudices of social, *not religious*, caste, and jealousy of social intermixture between the different races, will always present practical difficulties which must be grappled with as they arise. On this point I have suggested to the Society for Promoting Christian Knowledge, the division of their proposed grant of £2000.; one moiety to be appropriated to the buildings, and the other for the endowment. Your committee will, I hope, be able to make a grant for the same purpose. It is at their commencement that such institutions *need* support. When fairly at work their own excellence ensures a ready co-operation, and often that which stands in the place of endowment. The colony is now so depressed that we cannot expect much here; and the government have declined the proposal which I made. They admitted its advantage, and expressed concurrence in the object, but the state of the colonial finances would not allow them to continue to us the amount of aid hitherto given to students at Bishop's College, Calcutta. I wish to know whether the Committee of the Society for the Propagation of the Gospel will accept trusteeship as in Bishop's College; and whether a grant from the produce of the Queen's Letter, towards the endowment fund, and that of the studentships may not be hoped for. I wish to secure £400. per annum to the principal. I will gladly give £200., the moiety during my own episcopate, and I propose to apply half of the grant of the Society for Promoting Christian Knowledge, to the same purpose. A grant from your committee in the same way, will entail no permanent burthen upon you, and in your year of extraordinary receipts, the boon may be most valuable, and in no way more effectively dispensed. If your aid be confined to the maintenance of particular missions only, we cannot progress much: but in aiding the first formation of an institution which is to become the nursery of a native church, you are sowing the seed which is to become not only an abiding but an increasing blessing. It is the difference of a colonist carrying out barrels on barrels of flour, which will feed him and his family as long as they last, but a single bushel of wheat will supply him and his children for years, and his children's children long after he is gone. Such is my hope: I am doing little—I seem to be doing nothing; but if this seedplot be broken up, and the seed once sown, I shall feel that you have not sent me forth quite in vain. It is often by trying to do too much that we frustrate God's own work by our own eagerness. I care not how little it may *seem* that is done, so that it be *done*, and done *well*. Its very element will be progression. I begin, therefore, with provision for ten only. The number will soon be increased if confidence is gained; and all education is at a very low ebb here, in its most essential points. Discipline is almost unknown. All our schools are day schools. I hope at once, therefore, to connect with the college a good school of a mixed character, opening to *all* the advantage of a church training, to raise the low tone, and fix the wavering of religious principle, which is so universal here. For this no extensive buildings will be necessary, as requiring no domestic establishment proportionate. I hope a large number, in connexion with, though not *in* the College, may thus be brought within reach, not of discipline alone, but of the hallowing and elevating influences of Church training. But again, all this must depend on the amount of assistance I can receive. From our bankrupt colony little can be raised. A native studentship or exhibition in the College will be covered by £10 per annum. Of these I propose to maintain two during my episcopate; and I hope for some from other sources, although the Heber Fund at Bishop's College, for the benefit of this Island, is altogether useless, as being short of the required amount. If transferable hither, which I anticipate, as the Metropolitan has promised his aid, it will maintain two more, and is at present wholly unemployed, and must continue so. He has, generously, also, promised me £200. towards my general fund. In no other way shall we be able to make, or to leave, an abiding impression on the native mind. Our work must be transient, vacillating, ineffective; merely individual, nothing national. I would most gladly, therefore, hear from your committee explicitly, and as soon as you can determine?

"1. Whether the trusteeship is accepted, or not, and on the terms proposed, the statutes of Bishop's College, Calcutta, being the guide?

"2. Whether any, and what amount of aid may be hoped, either temporary or permanent?

"3. What conditions you attach, what pledges require? In all we will accept your guidance. We want the *pou stomen*, not to move the world, but to be able to move ourselves. Onward will then be our course: inward is our prayer, upward both our faith and hope.

"Yours very sincerely,
"J. Colombo."

A PASTORAL,

TO THE MEMBERS OF ST. JOHN'S CHURCH, NORTHERN LIBERTIES, PHILADELPHIA COUNTY.

The Offertory.

My Dear People.—As God has appointed me to be your teacher, in things pertaining to Salvation: so He expects from you, a child-like docility in learning, and a putting in practice what you are taught according to his will; for his glory, and your soul's advantage. Neither am I left at liberty to teach what I will: but what Jesus Christ "who is Lord of all." taught his Apostles; and they taught the churches founded by them; and the Aposlolic Churches have preserved, as "keepers and witnesses," of what the truth is. Growing out of this relation of teacher and taught, there are corresponding responsibilities. Woe is me if I teach not the truth, as Jesus Christ taught it: and alas! for you if through the pride of your own hearts, or the example of others, you refuse to believe and to do.

The doctrine "concerning giving, and receiving," is clearly taught by the Apostles, and the practice of the churches was at first in strict conformity with their "order."

Of this doctrine and of this practice, let me freely speak to you at this time, and in this manner; not at large, but by way of "stirring up your pure minds, by way of remembrance," that you may not forget, or "let slip," what I have preached unto you. "Not that I desire a gift." Was I to consult my own feelings, no advantage to myself, either individual or social, would ever induce me to introduce the subject again. I consider not myself, but your edification: I will not consult my own feelings, but your profit, and the church's honor: "I desire fruit that may abound to your account." (Phil. iv. 17.)

I. The offertory, or act of offering, out of our substance, gifts to God, I wish you, first of all, to notice, is an act of public worship, it forms a part of the "order," for the administration of the Lord's Supper, or Holy Communion." Before the Reformation of the Church in the sixteenth century, the term *offertory*, was applied to an anthem, or a voluntary, which it was usual to sing, or to play upon the organ, during the time that the "offerings" of the faithful were collecting. After that event it denotes the *service* itself, during which certain selected portions of Holy Scriptures are read by the officiating Minister.

The word "offering," or "oblation' signifies anything brought and presented to God during this service, as an act of worship. Prayers and alms being according to the Divine will, and the Church's "order," united together. Such offerings are an outward and visible expression of the offerer's inward and spiritual acknowledgment of God's goodness, and of his own thankfulness, for whatever blessings have been conferred upon him. It is a public act of worship, by which, the offerer acknowledges the Lord to be his God, to whom he is indebted for every thing he possesses; and for every benefit conferred upon him. "None may appear before the Lord empty," because there are none so poor as to be unable to make a "thank-offering;" none so wretched as to have no benefits to acknowledge, while "every man shall give as he is able, according to the blessing of the Lord his God, which He hath given him."

"Making "presents" to God, or bringing him "offerings," was incorporated into the Jewish Liturgy, as it is into the Christian: and from the time of our Saviour and his Apostles, it has been a part of the Church's ritual. The Primitive and Catholic interpretation of (1 Cor. xvi. 2,) "upon the first day of the week, let every one of you lay by him in store, as God hath prospered him" fixed the "order" of the churches, which has been continued down through the following ages, as we learn from many passages in the writings of Justin Martyr, Tertullian, Cyprian, Ambrose and others. These "offerings" in the Primitive Churches, were so liberal, that the Bishops, and Clergy, and poor, and the services, and ornaments of the Churches were provided for, out of them.

II. From what our Lord said of these "offerings" at different times no one can doubt that they are highly acceptable to God, and therefore one means of blessing to his faithful people. So teaches the Church in the 2d Homily on "alms deeds." "The meaning of these sayings in the Sciptures and other holy writings—is that we doing these things according to God's will, and our duty, have our sins indeed washed away, and our offences blotted out; not for the worthiness of them, but by the grace of God which worketh all in all, and that for the promise that God hath made to them that are obedient unto His command, that He which is the truth, might be justified in performing the truth, due to his true promise."

It is indeed one of the most natural expressions of a heart rightfully disposed towards God to "bring presents unto Him" from time to time. It is an expression of its dependence, rising up to God, in grateful acknowledgment of his goodness and resting in his favor for its life. As "presents," made to God, having reference to Him alone, and consulting his glory, such "offerings" cannot be too costly or expensive, if proportioned to His blessing, and our means: while on the other hand they may be so disproportioned, to God's gifts to us, as to be altogether unworthy of his acceptance. As they who "offered" under the Law, the lame and halt and blind of their flocks, or that which was of no value from their substance, were not approved: so under the Gospel, such worshippers exclude themselves from mercy.

III. "Offerings" made to God, should always be brought to the "altar" and then "offered" as the Church has provided. "We humbly beseech thee most mercifully *to accept our alms and oblations;* and to receive these our prayers which we now offer unto Thy Divine Majesty." (Prayer for the whole state of Christ's Church militant.) And our Lord's words Matt. 5, 23, imply that his disciples should never come to the "altar," without a "gift." As the children of Israel brought their gifts to the Temple, that they might be there offered unto God, so our Lord taught his disciples to bring their "oblations," to the Christian "altar" that they might be sanctified to his service thereby, only he would have none to bring their "gifts" who were living in enmity, and at variance with their brethren; they must first be reconciled, and then come and "offer their gifts. Oppressors, fraudulent persons, covetous men, adulterers, such as afflicted the widow and the fatherless, all corrupters and false accusers, drunkards and usurers, were by the ancient laws of the Church fordidden to "offer."

St. Chrysostom says beautifully, in allusion to such "offerings," 'God will not have his altar covered with tears—Christ will not be fed with robbery, such sort of subsistence is most ungrateto him. It is an affront to the Lord to offer unclean things to Him. He had rather be neglected and perish by famine [in his poor members] than live by such "oblations." It is better to give nothing than to give that which is the property of others. Again, as they made a distinction in the persons of whom, "offerings" were to be received: so they made a distinction in the "offerings" themselves. There are several ancient canons regulating the matter of offerings.

Bingham in his Christian Antiquities tells us, "if any one is desirous to know what part of the Church's revenue was anciently most serviceable and beneficial to the Church, he may be informed from St. Chrysostom and St Austin, who give the greatest commendation to the offerings and oblations of the people: and they seem to say that the Church was never better provided than when her maintenance was raised chiefly from them. Then men's zeal prompted them to be very liberal in their daily "offerings," but as lands and possessions were settled upon the Church, this zeal sensibly abated, and so the Church came to be worse provided for under the notion of growing richer." [B. V. ch. 4, Sec. 15.]

That this primitive mode of worshipping God has been abandoned in any of the Churches, is not the fault of the Church itself. Her testimony is on record, and constitutes a part of her most solemn act of devotion. Immediately after the reading of the Law and other selected portions of Holy Scripture, from the Gospels and Epistles; when men's minds may be supposed to be best affected for such a service by the sermon; comes the "offertory,"—which may not be read, but at the table of the Lord: upon which, the "offerings" when collected, must be humbly presented and placed, by the officiating Priest of the Lord, with prayer for their acceptance.

Let no one then "come before the Lord empty."

Let every one "give as he is able, according to the blessing of the Lord his God, upon him."—Let him "honor the Lord with his substance, and with the first fruits of all his increase. So shall his barns be filled with plenty, and his pressses shall burst out with new wine."

Let the "light" of your example shine before men, that they may see your good works, and glorify your Father which is in Heaven." "God is not unrighteous that he will forget your works and labor that proceedeth of love; which love you have shown for his name sake, who have ministered unto the Saints, and yet do minister."

"Them that honor me, I will honor."

Principles Involved.

The act of giving is a religious act.

It forms a part of public worship.

It is "done unto the Lord," not to be seen, or known, or applauded of men.

It must be done in faith and love, or no reward can be expected.'

All must give, each according to his several ability, and in proportion to the blessing of the Lord upon him, and upon his family.

The amount of "offerings" made by any Christian in the worship of Almighty God, is a sure test of his faith and love, in such acts of worship.

Conclusion—An Extract.

"The poor widow that received the banished prophet of God, Elias, when as she had but a handful of meal in a vessel, and a little oil in a cruse, whereof she would make a cake for herself and her son, that after they had eaten that, they might die, because in that great famine, there was no more food to be gotten. Yet when she gave part thereof to Elias, and defrauded her own hungry body, mercifully to relieve him; she was so blessed of God, that neither the meal, nor the oil was consumed all the time while that famine did last; but thereof both the Prophet Elias, she and her son, were sufficiently nourished, and had enough." See Homily on alms deeds.

Your Affectionate Pastor,

Sep. 8, 1849. GEO. BOYD.

Communications.

For the Churchman.

The Freeman's Journal and the Convention.

An allusion to the paper which stands at the head of this article, might, under ordinary circumstances be unnecessary, and even now appears to require an apology. We are aware that no one ever thinks of ascribing any importance to the dicta of the editor, and in most cases his statement of facts is taken with sufficient latitude. We think that in the whole annals of editorship, no gentleman ever stood in precisely the same advantageous position for vilification and buffoonery:—disowned by his own party, he does a thousand nameless services, which they can at any time disavow, but for which they are no doubt duly grateful: accustomed all his life to give himself up to the guidance of abler minds, he knows how to take a hint without its assuming the appearance of a command: he can perform the most important services for his diocesan, in a department into which it would not be dignified for the Right Reverend gentleman to descend; while in consideration for his services, he is sacrificed at any moment by his patron; every one of course knows these facts, and I presume most make due allowances for their influence—even the *Editor of the Herald* recoils from the recklessness of opinion and statement which characterizes the Freeman's Journal.

While these generally known circumstances might render the remarks of the editor of the Journal on the proceedings of the Convention, utterly worthless, there are other circumstances which render them still more unworthy of attention, while they account in some measure for their virulency. We think it unnecessary to allude to these, they will no doubt suggest themselves to his readers, where he descants so largly on the ordination of Mr. Carey and its concommitant circumstances—"quorum pars magna fui"—and this is probably after all the primary reason for the editor's alluding to this Convention and its proceedings, it gives occasion to that gentleman to introduce *himself*, and the notoriety he enjoyed in days gone by; this is a theme which for him has peculiar attractions, and in which he is generally most eloquent: for our part we feel no disposition to deprive him of any of the merit of his past course; we give him full credit for the desire to be notorious by all means; we give him the palm for the most entire duplicity during his sojourn among us; we acknowledge that he displayed most of the practical ethics of the Jesuits, without any of their wisdom;—but we must at the same time assure him, that those same traits of character which now incapacitate him for being trusted, rendered him entirely harmless during his connection with the Episcopal church.

If his present patrons with whom he sympathizes so entirely, disavow all connection with him; it is not surprising that the reverend gentleman to whom he alludes in this reference to the ordination of Mr. Carey, and who always suspected him, should not value him very highly: we more particularly do not blame the reverend professor who formed one of the committee for this; we do on the contrary, think it gives him an additional claim on the confidence of all true churchmen: hence the impotent insolence of his remarks on the occasion alluded to; we confess with all our knowledge of the character of that notorious personage, we were unprepared for their deep malignancy; we considered it scarcely possible for any person calling himself Christian, to misrepresent and villify to the same extent; but Romanism has wonderfully improved him, he has profited remarkably by the tutelage under which he has come; that modesty which the teaching of our Church generally inculcates, we had mistaken for some remnants of inherent goodness; but alas! even it has been lost in the progress of his improvement. We think it scarcely possible to pen a statement more entirely false, than that with regard to the reverend gentlemen in question; to be sure an exception is made in favor of one, but for this little credit is due the writer. Who wants to be informed that Dr. Seabury is powerful in argument, and overwhelming in logic? to deny this would be a piece of temerity for which even the editor of the Freeman's Journal is unprepared—it would be rather too soon to venture on this step, while Bishop Hughes, Brownson and Pise are still writhing under his vigorous chastisements; but every one who has any acquaintance with the reverend professor against whom he has reserved his bile for 4 or 5 years, must at once see the utter recklessness of the remarks in reference to him.

The Episcopal Church, or rather the handful of people called Episcopalians, are it seems beneath the contempt of this gentleman. There was a time when there were a few luminaries among them which for a while attracted the attention of the world, but their candlesticks have been taken from among us. Now we make no noise in the world. Mr. Newman has gone out from among us, and so has *Mr. Mc Master*—the latter gentleman has a wonderful predilection for noise and notoriety; this in his estimation is the test of all progress and all excellence; and consequently the Episcopal church is dwindling into insignificance, because forsooth, boys like himself are being taught to know their place.

Still we must think that the editor of the Freeman's Journal may confound his own want of learning with the absence of noise in the external world; there may be a great deal said or done in the Church which it would be impolitic for *him* to see: we know that young gentlemen have their course of reading chalked out pretty narrowly in the Romish communion, and we see no reason for departing from the rule in his particular case; he might see something which would give his religious opinions (we cannot say feelings) another twirl, and to use his own classical phraseology, might spin him into something entirely undefinable: considering this to be highly probable, we are not surprised that he almost fancies the entire disappearance of the people called Episcopalians!

The secret of the whole matter (including the sickly thirst of notoriety which characterizes the author) is the harmony with which the convention was concluded—the unity with which they have appeared devoted to the interests of the Church—and the little hope that any more stragglers will find their way into the camp of the enemy.

For the Churchman.

The Gospel gives to the Church its whole value. It *makes* it indeed THE CHURCH—the divine institution which God was pleased to establish as the body of which men are required to be members, that they may be members of Christ, children of God, and inheritors of the kingdom of Heaven; may be made children of grace; and called, elected, or chosen, into a state of salvation; being, by the baptism into Christ whereby they thus put on Christ, born or regenerated of water and of the Spirit. And it is the presence of Christ in the unspeakable blessings wrought for His people by His redemption; in the faith which He once delivered to the saints; in the word which His Holy Spirit indited; in the sacraments, wherein He has promised to receive men for His own children by adoption, and to give them His flesh for their meat indeed, and His blood for their drink indeed; in His pledged presence with those gathered together in His name, for solemn, appropriate, and duly provided and conducted homage to the Lord their God; in the ministry of His appointment and commission, and its faithful discharge of its momentous trusts; in the energy of the Holy Ghost sanctifying and animating the Church which is His body, and changing, renewing, and hallowing the hearts, and practically pervading and controlling for good the characters and lives of its faithful members:—it is this presence of Christ which makes the Gospel the power of God unto salvation, and the Church the instrument whereby He exercises that power, in teaching men the way wherein they should go, giving them grace to walk therein, justifying them freely, drawing up their minds to high and heavenly things, comforting and sustaining them by His Spirit, and at length by His mercy in Jesus Christ, granting them to attain to everlasting felicity.

The princes and powers of the world may pervert the Church into subserviency to the purposes of their pride and ambition: the ministers of the Church may abuse their sacred office to the gratifying of a thirst for power, and a love of domineering, or the answering mere of secular or personal ends—the affairs of the Church may be made the pretext for the indulgence by her members who may be called to engage in them, or may thrust themselves into an interference with them, of arts for promoting their worldly popularity, interests, or influence; or for answering purposes of hatred and ill will; or for the mere gratification of a meddling and perhaps a turbulent spirit: indifferent, superstitious, or hypocritical formalists may stop at the outward requirements of the Church, while their heart is far from the spirit and power of that Gospel which is the Church's life: enthusiasts may set light by those requirements, and in open disobedience to the God who appointed and enjoined them, feign a church for themselves, invisible, and entirely independent of outward ordinances and ministrations, and claim for it the precious privileges and promises which God has attached to that Church wherein the ordinances and ministrations of His establishment are rightly and faithfully performed, and rightly and faithfully received: corruptions in doctrine and practice may soil the Church, and mere love of pomp and ceremony, or artful designs upon the ignorance, fears, and superstitions of the people, may overload it with rites and observances; or the eccentric humors of other minds strip it to a bald and jejune privation of the beauty of holiness, and the meet dignity, solemnity, and impressiveness of Gods's service: proud and restless men—"they who separate themselves, sensual, having not the Spirit"—may multiply sects, and call them churches, and beguile unstable souls into the perilous idea that they may find a church at every turn, and suit themselves: Still, the Church hath always been; the faith once delivered unto the saints has never left the world; the Holy Scriptures which God caused to be written for our learning, have remained in their purity and integrity; the Sacraments of Christ's institution have never ceased to be administered; the priesthood "ordained for men in things pertaining to God," has been continued by successive commissions in the line of Christ's appointment unto this day. So that, though oft down trodden, abused, insulted, corrupted, surrounded by hostile legions, sorely pressed and wounded and weakened by the world, the flesh, and the devil; or perilled with the peculiar dangers of worldly prosperity, power and splendor, and the mingling of the world's service with outward compliance with religious rites, forms, and requirements; God's covenant with his Church has not been forgotten; a remnant there has always been, either severed from the more corrupt mass, or living in its midst with undefiled consciences, and principles and affections true to the Gospel, who have witnessed a good confession, and continued faithful and true as members of Christ, children of God, and inheritors of the kingdom of heaven; and there have always been priests of God, of His several appointed orders, in whom the gift of office has been connected with those heavenly graces whereby sacerdotal prerogatives, powers, and duties have become sanctified into labors in abundant measure, in due order, and in faithful devotion; and with lives and characters true to the Gospel in which they ministered.

Very merciful, and in kind keeping of His covenant promises, was that dispensation of God's providence and grace, whereby, ere the uncatholic Council of Trent bound upon a large portion of the western section of the Church, under anathema, as of equal authority and force with *them*, additions to the primitive articles of the faith, and corruptions in doctrine and practice, so wicked and antichristian, that they cannot be held without sin, nor communion with bodies professing and adopting them, be maintained without sin: ere this extensive and withering blight came over the Church, a blessed reformation had been effected, furnishing a catholic communion, restored to scriptural purity, wherein Christians may have fellowship one with another, and with the Father and His Son Jesus Christ, as they had it who had seen Jesus in the flesh, and waited on the ministrations of the Holy Apostles, and of their companions and immediate successors.. And the same catholic communion which is thus a refuge and security from the condemning errors that led Christ's faithful soldiers and servants to apply the word and Spirit of God, and the just prerogatives and duties of His priesthood, to purge out the old leaven, and to forsake the evil ways for which the evangelical and catholic path had been abandoned; was also their refuge and security against the licentiousness of change, and disregard of order, and love of novelty, and pride of speculation, and boldness of experiment, and indifference to faith, and restlessness under restraint, which, availing themselves of the necessity of reform, have run out into every ungodliness of heresy and schism. And as antichrist, under both popish and protestant guise, wearies not in its attacks upon the truth as it is in Jesus, it is among the richest of christian consolations and encouragements, to know that that refuge and security is still open, enlarging its influences, and becoming better and better understood, and more and more justly appreciated. Great is our privilege, great our responsibilities, and most solemn and binding the resulting duties, that such a heritage is ours. Here Christ is present in the faith, the sacraments, the ministry, which Himself established as means of His dwelling in His people and having them to dwell with Him, through the joint fellowship established between the Holy Ghost and them in His covenant of grace and peace. He comes unto them by the same Holy Ghost, in all the services, and other appointments which therein are ordered according to His will. Faithful to this communion, the good christian may assuredly hope to be defended, supported, and directed in all the duties and trials of his pilgrimage, by God's heavenly grace, to continue His forever, and daily increase in His Holy Spirit more and more until he come unto His everlasting kingdom.

B. T. O.

For the Churchman.

A Pastoral Letter to the Clergy and Laity

OF HIS DIOCESE, BY THE RIGHT REV. L. SILLIMAN IVES, D. D., BISHOP OF NORTH CAROLINA.

Mr. Editor,—In taking the liberty to commend this Pastoral Letter, we would not be thought to assert a right to censure it in any degree, although its doctrines were not in accordance with our own. Charges and Pastoral Letters of Bishops are not like other writings. It is an awful voice that speaks forth in them, because it is a voice uttered in the name of God, and by His authority. The right in the chief Shepherd to counsel and direct, implies the correlative duty in the members of his flock to listen and obey. In making extracts from his letter, we trust we are not going counter in any way to the wishes of its Rt. Rev. author. It was called forth, as it seems, by the strange proceedings of the late Convention in North Carolina, and those who are responsible for those proceedings will have little cause to congratulate themselves, we suspect, upon the part that they have taken.

After showing, with admirable clearness, how utterly opposed was the action of the convention to the fundamental polity and constitutional law of the Church, the Bishop comes to the final remedy for false teaching. He says:

"But, suppose the Bishop, or any of his clergy, teach false doctrine, or enforce unauthorised terms of communion, what is the remedy?

"In answering this question, I am compelled to touch upon that which I would most gladly have avoided—*my own authority as Bishop*. But the time has come which calls upon me to sacrifice all feelings of mere delicacy, and to raise my voice, though I may stand alone in my Diocese, or in the American Church, against what I regard as an invasion of the powers entrusted to me, and to me *alone*, by Almighty God, for the spiritual government of this portion of His kingdom.

"The Protestant Episcopal Church in the United States, acting by commission from Almighty God, through her Bishops, placed me over this diocese, and made me alone responsible to the Church at large for its 'doctrine, discipline, and worship.'

"To inspire me with vigilance, and prompt me to vigorous action, she imposed upon me the most stringent vows of fidelity: vows which bind me to answer to God and the Church, not only for myself, but for every Priest, Deacon, and baptised person within my jurisdiction. Such vows as bind no other being in the diocese; and exact of me an accountability to which no other being is made subject. Besides this, to enable me to fulfil my trust, she has endowed me, under God, as she hath endowed no other man or body of men in this diocese, with a *special gift of the Holy Ghost for my office and work* of overseer, and hath admonished me, to remember to stir up this gift, or 'the grace of God given me by the imposition of hands,' reminding me that God hath not thus given me the *spirit of fear*, but of *power*, and *love*, and *soberness*. Whatever man, therefore, or body of men, take upon themselves the power of dictation, or control, or, under any form, the chief direction, in regard to the doctrine, discipline, and worship of this diocese, or any part of this diocese, are guilty of arrogating powers committed solely to my hands; assuming a trust for which I alone am made responsible; resisting the authority of Christ and the functions of the Holy Ghost with which I only am invested.

"They do more than this if they be clergymen—they violate their own solemn vows of fidelity and submission. Each and every Priest and Deacon in the diocese is put into his office by the Bishop, makes his promise of fidelity to the 'doctrines, discipline, and worship' of the Church to the Bishop; vows obedience directly, and under the most awful circumstances, to the Bishop, and is made amenable to him, and to him alone, for failure in duty, 'error in religion, or for viciousness in life.' If any complaint is to be made, it must be made to the Bishop; if any admonition be given, or punishment inflicted, it must be by the Bishop. And all this is not left to be inferred, from the inherent powers of the Bishop, but is fixed by the written law of the National Church.

"We are here put in possession of the remedy which the people have against unlawful teaching or practices of priests and deacons, and which they have against one another. If any communicant feels aggrieved under the discipline of the Priest; or, if any vestryman shall be scandalised by his teaching or practices—or if any deacon shall have cause of offense against any priest, or any priest be offended with his brother—the way of redress is open by the law; the appeal *is to the Bishop*. And here let me remind you, brethren, that any other mode of reaching these evils, or attempting their cure, must be schismatical in its character, and utterly subversive of law and order in the Church.

"And now we come to the final remedy, viz: that against the false-teaching and unauthorised and oppressive discipline of a bishop. Aside from that confidential and friendly intercourse which should always subsist between a bishop and the clergy and laity of his diocese, (the influence of which may always be great and salutary) there is recognised, by the spirit and laws of the Church, a right on the part of his priests to counsel with him, and if need be, to expostulate with him, in reference to any matter relating to the soundness of the faith, or welfare of the diocese. And finally, if, after all this, he shall openly violate the laws of the Church, or teach heretical doctrine, or shall refuse to subject to godly discipline, those of his clergy who so do; then a convention of his diocese may present him for trial, to his peers—the Bishops of the Church. But any attempt on the part of any one or number of his clergy to thwart his views, or embarrass his official labors, by combinations among themselves or with the laity; or to intimidate and coerce him, by exerting against him the popular mind—lending a willing ear to exaggerated statements, and giving publicity to confidential, desultory, and unguarded conversations—and by aiding and abetting unauthorized oppressive and irresponsible conventional acts, is, if there be any virtue in principles, or force in vows, a violation of those ties of fellowship and sacred promises of obedience, with which every priest and every deacon, binds his conscience and his soul at his ordination; while it virtually annihilates the Episcopal office, exposes that of the priesthood to contempt, and infuses into the whole body of Christ, the elements of disorder, feebleness, and death."

The Bishop speaks thus of the actual state of the Diocese:

"If I may be allowed to draw any conclusion from outward indications—to judge of the tree by its fruits—I should venture to affirm, that a greater increase of real earnestness and humility has followed the last year's ministrations of the Church here, than those of any former like period in my Episcopate.

"Of one thing I may speak confidently, viz: that the Church, in its accession of communicants, has made during the past year unusual progress among thoughtful and earnest dissenters.

"But this beam of light which God hath sent down to cheer our hard labors, is sought to be intercepted by the clouds of human passion. The charge upon a portion of our self-denying ministry is, that through carelessness or wantonness, or some other cause, 'doctrines have been preached not in accordance with the Liturgy and Articles of the Church, and that ceremonies and practices have been introduced either unauthorised by the customs of this Church, or in plain violation of its rubrics.' This is a solemn charge, and requires from your Bishop a solemn answer. He has had it for nearly a month before his mind—he has made all the inquiry concerning it which his circumstances would admit, and now in view of that account to God for which the present state of his health warns him to make a speedy preparation, he can affirm that he knows not a *single fact in this diocese upon which this charge*, or what is the same, insinuation, *can find any reasonable basis*.

"I. What 'doctrine has been preached not in accordance with the Liturgy and Articles of the Church?' I have cast my thoughts back over the last year, and endeavored to recall to mind the objections of any of my clergy or laity to any sermon preached in this diocese, by any priest or deacon of the same, and the result of my recollection is—that one has been objected to, as preached against Baptismal Regeneration; one against the true and proper Resurrection of the Body, as taught in the Apostle's Creed; one against Priestly Absolution; and one in favor of the Nestorian Heresy. But as the charge in the report of the committee is, doubtless, designed to point in a different direction, I must consider my own teaching as above referred to. For that, I stand ready to answer to the one Catholic and Apostolic Church, as represented by our branch of it. *All* I have taught is now before the public—seven sermons on the Obedience of Faith, and a Pastoral Letter on the Priestly Office."

At this point in his letter the Bishop enters at length upon the doctrine of Priestly Absolution, and says:

"It is on this doctrine . . . that the great battle of Christ's authority in the Church is to be fought. For, in reference to this, is it to be determined whether the Sacramental System of the Gospel, or its antagonist, Lutheranism, is to prevail with us. This is the doctrine—the necessity of Priestly Absolution where it may be had, to cancel all sin after baptism which destroys the life of God in the soul, and separates it from the grace of the Covenant, which it is said has called up around your Bishop so many pale faces and fainting hearts. But it is the one on which he stands without fear, and will stand, by the help of God, so long as he is allowed to have part in the apostleship, and struggle on for Christ. Whether the doctrine be according to our Liturgy, let the Church Catholic judge. Indeed the Church in this diocese has already spoken concerning it."

Here come long extracts from the writings of Bishop Ravenscroft, and from Hooker, Wheatley, and others. Whether his doctrine be right or wrong, it undoubtedly can be defended from the Word of God, and from antiquity, and is identical with that of the great divines of the Church of England of the 17th century. Many of those of the 18th speak a different language, as then a far lower tone of religion prevailed. We would make extracts from the Bishop's remarks, but for the length of this article. He speaks with an almost awful earnestness, and seems to reveal all his soul. No wonder it surprises us to hear such words in this day, when the world has made the Church afraid, and her watchmen dare speak but with a halting and feeble voice.

In regard to his retreating from the position that he formerly maintained, he says:

"But it is said—'The Bishop surely gave up, in his charge, some of his previous views and teachings.' Here is the mistake, and it is a mistake which is doing great injustice to me, and injury to my diocese. Your Bishop is ever ready to yield any thing for peace, which is not identified with essential truth. But to admit that he had yielded in this case would be to admit that he had been unfaithful, when his conscience testifies before God to his strict fidelity; would be to say that he had given up that which he never held. He did, however, being sick, what he never would have done being well; he allowed himself to treat, as if lawful, an unlawful, though implied, censure; and an invasion of his just rights, from which the merest respect for his office should have shielded him. But he turns to his diocese and thanks God that he can turn to them with the utmost confidence of support, though not perhaps of entire agreement with himself, and say to them, Brethren, your Bishop has not retreated one step! has not, and will not, (for any consideration this side the grave) yield one word or syllable of what he has really taught. For he believes it identified with his own and with your salvation, as he believes it bound upon his conscience by solemn oath at his consecration."

After adverting to the catholic movement that commenced in England a few years since, and to the reaction that took place when some went to the Church of Rome, he says:

"A sad fruit of this reaction in the public mind, was to bring undeserved suspicion upon such as continued firm to their principles, who felt bound in conscience to hold to the truth of God, no matter what might be the changes in their fellow men. This suspicion was increased, however, by the imprudence, and often follies, of young persons, and in some cases of young clergymen, who, though sincere and filial, yet being too much without spiritual guidance and counsel, became *self-willed*. This, through what always seemed to me the mis-judgment of their superiors, was often visited with harshness, or at least not with that 'charity which suffereth long and is kind.' Examinations became unusually severe, and sometimes inquisitorial in their character. This produced discouragement, and occasionally what it should not have done, an undutiful spirit towards the Church. In this state of things a number of young clergymen, knowing the views of your Bishop, came to him, when in New York at the General Convention of 1847, for sympathy and counsel. Wishing to devote themselves, soul and body, to Christ, agreeably to the 'Evangelical Counsels,' they offered me their services, and begged to be allowed to act under my Episcopal guidance, so soon as arrangements could be made for their transfer to my diocese. No definite answer was given, but an appointment made for conference with them on a future day, and an opportunity was thus given for consultation with some of my brethren. My young friends met me as agreed upon, to the number of five or six. To prevent all misapprehension, my first address to them was substantially as follows:

"'Young gentlemen, if you come to me as faithful sons of our branch of the Church, asking my spiritual counsel and guidance, I will receive you, and do all in my power to encourage and strengthen your catholic views and desires, so far as they are in agreement with our Liturgy, fairly interpreted by the Creeds and Councils of the primitive Church. But if you have any views beyond our Church, and hope to be countenanced in them by me, I must, at once, undeceive you by declining any further interview.'

"They all declared their fidelity to our branch of the Church, and I consented to receive them. Just previously to this a Society had been formed at Valle Crucis, called 'The Holy Cross,' the objects and duties of which were as follows: I copy literally from the original document—

"'*The objects of the Society* shall be the promotion of personal holiness, of the Sacramental system of the Church, as set forth in the Book of Common Prayer, and of Catholic Unity.'

"'The Society was to consist of *Three Orders.*'

"'1st. Perpetual members, who must be unmarried men.'

"'2nd. Other persons living in the institution.'

"'3rd. Persons not residing in Valle Crucis.'

"The general duties were common, and were named as follows: I give every word—

"'*Duties of the Orders.*—It shall be the duties of all the orders to cultivate in themselves a spirit of deep humility, and charity by calmness and patience under reproaches and sufferings; by cheerful submission to the Church in her appointed fasts, and daily public and private prayers; and by constant acts of self-denial and alms-giving; also to inculcate upon the minds of all within their influence, the sacramental system of the Church, particularly Baptismal Regeneration, the Real Presence of our Lord in the Holy Eucharist, and Sacerdotal Absolution; and also to promote the Unity of the one Catholic and Apostolic Church, by excluding sectarian prejudices from their minds, and avoiding sectarian language in their conversation, and by uniting in a common prayer, that God may speedily bring together in one mind and one heart the scattered members of Christ's body.'

"After reading this summary, as the basis of their duty, I enjoined upon them the necessity, in order to peace of mind and efficiency in action, of abstaining from all books whose teaching was not in agreement and sympathy with our Church."

Of the excitement occasioned, the Bishop says:

"I am aware that there may be excitement, *as the consequence of my course*; but I feel that 'fever' is better than 'paralysis,' and certainly better than 'death.' While I admit, however, that my efforts have called up opposition, I am bound to express my conviction, that a fear for 'Protestantism' has had little to do in the movement. In our age deep worldliness, political ambition, overgrown pride, jealousy of restraint, fear of authority, and reckless licentiousness, have conspired with sectarian bitterness to shut out the oneness of truth—the inflexibility of God's law; and to make every thing in heaven and earth subject to the waywardness of the human mind—the caprice of circumstances—the demand of popular favor. What wonder then, when man is convicted of sin—is called to humility—to submission—called to admit the sovereignty of an incarnate God—to admit the only way of salvation in His Church—to admit the authority of His Priesthood—the necessity of His sacraments—the urgency of His discipline—the inflexibility of His laws—to admit that without holiness no one can have part in His eternal fellowship; that when he is called to this his heart should rebel, in this age of rebellion, and be aroused against the messenger of heaven—the 'rightful steward of the mysteries of God!' But what then? Is the minister of heaven to withhold his message, because it is distasteful to the children of the world? What is this but to counsel faith to be silent when her testimony is most needed? To halt in her onward progress, when her firm and steady step alone can disarm resistance and give triumph to the uplifted cross? To be cowardly and sparing of herself at the very moment when the honor of Christ, and the eternal safety of man, demand the highest courage and energy and self-sacrifice."

As no individual Christian can gain and keep the mastery of sin without an unceasing struggle, so it seems to be a recognised principle that truth shall not make progress in the world without fighting its way. We have extracted so largely from the Pastoral Letter, that we cannot comment. We are not acquainted with the Rt. Rev. author, but we will say, he has made a noble stand for truth and righteousness. Many christians throughout our whole Church, we doubt not, will make mention of him in their prayers. God grant that the Holy Ghost may so dwell in him as to strengthen him for his fiery trial.

'A Presbyter.'

For the Churchman.

Mr. Editor,—In your last paper you publish a Protest against the resolution of the late Convention requesting the Bishops to terminate the sentence of suspension now operating on Bishop Onderdonk, and through him, on his Diocese. On this *Protest* I beg to offer a few remarks.

The Convention which adopted the resolution consisted of 127 clergymen, and of delegates from 115 parishes. The protest is signed by *twenty-seven* clergymen, but by *not one* parish through its lay-delegates. Forty laymen have indeed united in the protest; but whether the number of parishes represented by them were so small that they were ashamed to exhibit them, or whether they feared that their parishes would disown their act, certain it is that they have not signed the protest as representatives of the parishes to which they belong, but simply as lay-members of convention.

It is also worthy of note that the protest is not the act of the minority opposed to the resolution, but only of certain individuals belonging to the minority. The names of the rectors of St. Thomas's, Christ Church, and the Epiphany, New York, and several others belonging to the minority, do not appear on the Protest.

Of the rectors who have signed it, one is Dr. Anthon, who protested against Mr. Carey's ordination; another, Dr. Hawks, whose name has been intimately connected with the trial; and a third, Mr. Hart, the father of the famous Mrs. Butler. A fourth is the Rev. William Richmond, who voted for the resolution. But without further remark, in this place, on the names of the signers, I come to the matter of the protest.

The first paragraph shows the sense which the protesters themselves put upon the resolution; they understand it to be a call on the House of Bishops for a *termination of the sentence* under which Bishop Onderdonk is suffering. These are their own words; and they cannot now, without stultifying their own act, deny that this is the meaning of the resolution.

In the next paragraph the judgment of the Court in the case of Bisop Onderdonk is referred to as "a judgment pronounced *by the highest judicial tribunal* known to the Church." There is an unfairness in this language which excites feelings the very reverse of respect. The gentlemen who have signed the protest know very well that the court was the *only* tribunal which could take cognizance of Bishop Onderdonk's case; that our canons provide for no appeal, for no *rehearing*; and they know also that this is a feature which excites the sympathies of many intelligent men who have not examined the trial for themselves, but who cannot reconcile it to their sense of fairness and equity that a man should be condemned without an appeal, and without even a rehearing by any tribunal which might revise the proceedings of the court which condemned him. Why will not these gentlemen allow Bishop Onderdonk the benefit of this equitable view? Why is it that they can never refer to the court except in language which conveys an impression false in itself, and prejudicial to him?

"The convention," says the protest, "has never ventured to complain that a judgment pronounced by the highest tribunal known to the Church was in any respect illegal." That is, when divested of passion and prejudice, The convention of the diocese has not pronounced the sentence of the Episcopal court illegal. True; and true also that the Legislature of the State has not pronounced it illegal; and that for the same reason, viz: that it was not held to be within their province. The convention would not sit in judgment on the act of a duly constituted body not amenable to its authority, and this proof of its love of order is now wrested into an implied approbation of the legality of the sentence! But though the New York convention has not, yet the General Convention has declared the illegality of the sentence; not indeed expressly (for they would not put the Bishops in a false position before the people) but by the most obvious implication, having forbidden the like sentence for all future time.

The Protest adds that the convention "has not ventured to assert the innocence of the suspended Bishop." But the inference here insinuated, viz, that a majority of the convention do not believe in his innocence, is even more unwarranted than the former. For not only has the same love of subordination to constituted authority which has restrained members of the convention from declaring the illegality of the sentence, restrained them also from declaring, by a synodical act, their conviction of the unfairness of the verdict of the court, but various other motives, entirely consistent with such conviction, have operated to produce the same result. Some who thought the verdict utterly unwarranted by the testimony before the court, suffered themselves to be carried away by the flood of calumny naturally consequent, on the publication of the trial; while others, entertaining the same view as to the trial, took the odium and obloquy cast upon the Bishop as a proof that his usefulness was at an end, and refused to do aught that would look towards the reinstatement of him in the exercise of his functions. The inference, therefore, insinuated by the protest, that the convention by not asserting the innocence of Bishop Onderdonk, have virtually declared their conviction of his guilt, is utterly unfounded.

Reserving the point of "subsequent penitence and reformation" for another place, I come to the following passage, which I request the reader to note: "And in resting the application to have the judgment set aside, only on the ground of the inconvenience to which it subjects the diocese, the criminality of the Bishop under suspension is tacitly admitted."

Now suppose the convention had rested the application to have the judgment set aside on the ground here mentioned, would the conclusion follow? The majority of the convention might have believed the judgment to be most unjust, and yet out of deference to the court, and a jealous regard for the reputation of the Bishops, and other motives, have refused to rest their application on this ground. The convention, it should be remembered, assumes, in this application, the attitude of a suppliant; they approach the Bishops not to assert a right, but to solicit a favor; and it would therefore be absurd and impolitic, as well as incongruous, to rest the application on grounds offensive to a large proportion of the Bishops. The inconvenience resulting to the diocese from the present state of things, is a reason which can give no offence to any of the Bishops, and which is at the same time amply sufficient; and did the application rest, as the protest affirms, on this reason alone, the only just inference would be that the convention refused to go out of its proper sphere for the double purpose of insulting a portion of the Bishops and ruining their own application.

But *does* the application rest solely on the ground stated in the Protest? That the reader may judge, I quote the resolution which authorizes the application, and which, with the preamble, is as follows:

"Whereas the House of Bishops and the House of Clerical and Lay Deputies, in the General Convention of 1847, passed a canon in the words following: 'Whenever the penalty of suspension shall be inflicted on a Bishop, Priest, or Deacon, in this Church, the sentence shall specify on what terms, or at what time, said penalty shall cease.' And

"Whereas the Diocese and Diocesan of New York have been for a long time suffering under the disabilities which it was the design of the canon to prevent in future—Therefore,

"*Resolved*, That the Standing Committee be requested to present, at an early day, an Address to the House of Bishops, praying that venerable body to adopt such measures as may render the wise provisions of said canon, of 1847, available to the relief of our Diocese: that so, the objects may be accomplished of the unanimous prayer of this Convention, addressed to the General Convention of 1847."

Plainly the application is *not* rested *only on the ground of inconvenience to the Diocese*. The basis of the application is the sense of the General Convention that the sentence of suspension is one that ought to have a limit; and on this ground the convention request the Bishops (in virtue of power devolved on them in another canon specially designed for Bishop Onderdonk's case) to terminate the sentence. It is on this ground, the sense of the General Convention that suspension ought to have a limit, that the application rests; and next to this, on the ground of the suffering of the diocese and the Diocesan. Let the signers of the Protest read the preamble and resolution, and they will see that the application, against which they protest is, rested on the suffering of the Diocesan as well as the diocese. So that according to their own logic the convention, by resting their application on the ground of Bishop Onderdonk's sufferings, have thereby tacitly asserted his innocence.

Here let me advert particularly to the predicament of the Rev. William Richmond, who is reported, in your paper of the 6th inst., as having actually voted *for* the very resolution against which, in your last paper, he is made to protest. This predicament, in connection with the unlucky reference of the protest to the "*only ground*," begets the suspicion that the Protest was concocted and signed in anticipation of Dr. Sherwood's resolution, and *before* Dr. Higbee's resolution was introduced into the House! If this be so, it is hard to say which party is in the more curious predicament; Mr. Richmond, who is made to protest against the identical application for which he voted, or the rest of the signers, who, having lost their aim, but unwilling to lose the chance of explosion and noise, have fired off their Protest at random.

"If then," continues the Protest, "the Rt. Rev. B. T. Onderdonk, D. D., was unworthy at the time of receiving his sentence to exercise the office of a Christian Bishop, that unworthiness has been highly aggravated, not only by the absence of all indications of repentance, but by his denial of facts most abundantly proved, and by his accusations against the law, the court and the witnesses."

This last clause shows the facility with which even Christian ministers and Christian laymen, under the influence of prejudice or in the heat of party excitement, may credit and bear false witness against a brother. *It is not true* that Bishop Onderdonk has ever accused the law, the court, or the witnesses. His conduct under his sentence has been a model of Christian forbearance and meekness; and he has never, either by speech or writing, uttered aught to reproach, accuse, or vilify the law of the Church, the Bishops that condemned him, or the witnesses that were arrayed against him. I feel justified in making this assertion by a general knowledge of Bishop Onderdonk's character; if the signers of the Protest, on whom rests the burden of proof, can show aught to the contrary, in support of their injurious assertion, let them do so.

"Aggravated unworthiness!" "Highly aggravated unworthiness!" Unfit for his office when first suspended, and now, after five years' suffering under its cruel infliction, more, far more unfit than ever! Five years spent in daily attendance as an humble, private worshipper in the sanctuary, and in the constant exhibition of all the proofs of sincerity and piety that God requires and man can give, have left Bishop Onderdonk, in the minds of these brethren, stained with pollution of a deeper die than ever! Five years of unmurmuring submission, of unexampled patience, and meekness, and Christian forgiveness, have left him a worse man than ever, and laden with more aggravated guilt! Shall we err if we say to the signers of this Protest, Brethren, "ye know not what manner of spirit ye are of"? Shall we wrong them if we express the fear that a suffrage so revolting to common sense and Christian charity breathes the temper of—*Persecution?*

In opposing this argument of the Protest, I am not obliged to impugn the judgment of the court on which the argument is built. I only ask that the verdict of a fallible tribunal, a verdict in which the members of the court were not unanimous, and on which the Church at large has been as much divided as the court, be not assumed as an undisputed, infallible truth, and made the basis of an argument from the conclusions of which every man of calm and unprejudiced mind instinctively recoils.

Neither am I bound to suppose that the Bishops themselves who condemned Bishop Onderdonk cannot, consistently with the judgment which they have rendered, grant the application of the diocese without the particular confession and repentance which the Protest deems necessary. The recorded opinions of several of these Bishops show that in awarding the sentence they were governed by the principle (which has been favored by the subsequent legislation of the Church) that the penalty was to be measured not so much by the ill desert of the accused and condemned Bishop as by the supposed good of the diocese over which he had presided. When therefore the diocese itself requests the termination of the sentence, consistency with their recorded opinions not only allows but, as it seems to me, requires these Bishops to put an end to the sentence, for the simple reason that the Diocese of New York has requested it to be ended.

In this view I am confirmed by the argument of the Protest. "It is our complete conviction," say the gentlemen who have signed it, "that no temporary inconvenience experienced by the diocese is for one moment to be compared to the awful amount of injury which would result to the cause of Christianity and our Church, by the restoration to his high and spiritual functions, of an impenitent Bishop, convicted of gross immorality." Injury to Christianity, injury to our Church, this is the reason they assign against the termination of the sentence; evidently implying that if the interests of Christianity, and the prosperity of the church, and of our own diocese in particular, required the termination of the sentence, this and this alone, without touching the question of the justice or injustice of the verdict, would be a sufficient reason for terminating it. Now the diocese is of the opinion that the cause of christianity, and the good of the church, *do* require the termination of the sentence; it is the welfare of the diocese, and, through it, of the church and christianity at large, which has prompted the request; nay, "*the relief of the diocese*" from the incubus which now paralyzes its energies and impedes its operations, is expressly mentioned as one moving cause for desiring the termination of the sentence; and hence the majority have the satisfaction of knowing that the motive which prompted their application, and the reason assigned for it, viz., the prosperity of the church, were deemed good and sufficient by the whole convention, including even the protesting portion of the minority. The simple point then at issue is, whether the termination of Bishop Onderdonk's sentence will or will not be for the benefit of the church; and on this point I should suppose that respect would be had exclusively to the voice of the diocese, and not at all to that of a portion of the minority.

The framers of the Protest have anticipated this view; and how have they met it? In the only way, I believe, in which it can be met by those who resist the application of the diocese for the termination of the sentence; and that is by charging the convention which makes the application with *insensibility to the most serious moral delinquencies!* In other words, the relief of the diocese would be a sufficient reason for the application, and the convention would be the proper body to judge of the wants of the diocese, if the convention could be trusted. But unfortunately the convention itself is *morally disqualified* for the exercise of its proper functions, and so *insensible to moral delinquencies*, that its judgment of what is for the good of the church and the diocese cannot be trusted; and the House of Bishops must be invoked to keep the diocese of New York in thraldom, in order to prevent its becoming the open abettor of immorality and impurity! We thank the protesting portion of the minority for thus pushing the question to its last and legitimate result. It now remains to be seen whether this estimate of the diocese of New York—the passionate ebullition, as we suppose, of a few weak and disappointed partisans—is to receive the deliberate sanction of the House of Bishops.

But can any good, can any thing but evil accrue to the church from permitting "an impenitent bishop" to resume the functions of which he has been indefinitely deprived? Certainly not; but what right has any man to say that Bishop Onderdonk *is* impenitent? Read his paper to the House of Bishops, in which he solemnly declares before God and the Church his repentance for all the sins of his life, known and unknown What right has any man to deny the truth of this solemn declaration? Look at his life since the time that his sentence was inflicted; a model, such as this age has never witnessed, of unmurmuring submission, patience, meekness, forgiveness, and every christian grace. What right has any man to deny that these graces are the fruits of the Holy Spirit dwelling in him, and the proofs of his sincere repentance and faith? What right—nay, rather what but the spirit of mingled insolence and cowardice can move any man to trample on this unfortunate bishop, and, by denying him the attribute of penitence, brand him in effect as a liar and a hypocrite? What but the infatuation of baffled and disappointed malice ever did or ever can provoke men thus to brave the peril of lying against the Holy Ghost by setting their conviction of a christian brother's impenitence in opposition to the plain testimony of his life under long years of suffering and trial, and then proclaiming their conviction to the world?

No, the thing is impossible! The gentlemen who signed this protest are christians and clergymen; they never meant, they never could mean—I say it in all truth and sincerity, they never meant, they never could mean to deny to their suffering bishop the attribute of penitence in the ordinary christian acceptation of the term. What then do they mean, in this instance, by the phrase "an impenitent bishop"? Plainly this—a bishop who has not confessed himself guilty of the immorality and impurity with which he was charged, and of which he was convicted by the court. But the refusal to make this confession is no proof of impenitence, except on the supposition that the conrt was infallible; in other words, no proof of impenitence at all. I cannot but think, therefore, that the signers of the protest will see reason, on reflection, to regret that they have not expressed themselves in language more guarded and more fitted to express what I am willing to believe was their real meaning.

Will the House of Bishops ask of Bishop Onderdonk "penitence" in this narrow and technical sense? Will they make a particular and explicit confession of the justice of the verdict of the court a condition of the termination of his sentence? For the reasons already given, I hold this to be impossible, and I believe that they will rather look for the evidence of penitence in the tenor of his life since the sentence was imposed. But there are other reasons which incline me to take this view. The court which tried Bishop Onderdonk is extinct: and the case of the suspended bishop will now come before the House of Bishops as new matter before a new tribunal. If the court had made the sentence of suspension dependent on Bishop Onderdonk's confession, then the House of Bishops might feel bound to insist on this condition. But the court imposed no such condition, and for the House of Bishops now to exact it would not only be supererogatory, but it would be in effect to sit in judgment on the court and pass a censure on the minority who dissented from the justice of the verdict. And as the House of Bishops are not required to do this in order to give effect to the sentence of the court, so neither are they required to do it by the canon under which they will act; which gives them full power to remit and terminate the sentence without any qualification or restriction. To insist then on any such condition would be a gratuitous revival of a question which, for all legal purposes, has been effectually and forever set at rest; not to add that it would be in effect a refusal to grant to the diocese of New York the relief which it requests Enough surely has been done and suffered to vindicate the law of the church and the dignity of the court; and I cannot allow myself to suppose that any member of the House of Bishops will feel the least uneasiness on this head, or the least apprehension that Bishop Onderdonk, if relieved from his sentence, will bring discredit on the church in future.

But continues the Protest, "it is positively disrespectful to the House of Bishops, to suppose that such a body of Christian Prelates are to be induced to abandon their deliberately formed convictions," &c. We do not ask them to abandon their convictions; we ask them to relieve the diocese, by putting an end to Bishop Onderdonk's sentence. Did Dr. Whitehouse and those of the minority who acted with him abandon their convictions of the justice of the verdict of the court, or did they think that they would be asking the House of Bishops to abandon *their* "deliberately formed convictions of what is due to the purity of the church," when they proposed to petition for the termination of the sentence on condition of the bishop's resigning his jurisdiction? The thought that the House of Bishops, in putting an end to the sentence, would be abandoning their former ground never occurred to Dr. Whitehouse; it is a forced, unnatural thought, and is probably pressed into the Protest only for the purpose of operating on the weakness and jealous pride of opinion which it covertly imputes to the bishops.

The Protest speaks, in conclusion, of the "restoration of the Rt. Rev. Bishop Onderdonk to the exercise of his functions, as being pregnant with the most wide-spread and withering evils to the cause of religion, as inflicting an indelible disgrace on the Christian Ministry." To this declaration, while I give its authors full credit for sincerity in making it, I reply, that it is the opinion only of a portion of the minority, and that the Convention of the Diocese has expressed an opposite opinion.—And in fine, "as in our view in direct contravention of the Rights secured by the constitution and canons." To this I reply that I do not understand it: I am utterly at a loss to conceive what rights are, or possibly could be, violated by the termination of Bishop Onderdonk's sentence. If the signers of the Protest, or any one of them, will explain the meaning of the document in this particular, I shall feel bound to examine it further. Till then, I am their well-wisher, and faithful servant and

Friend.

For the Churchman.

Burlington College—Close of Sixth Term.

The examinations of the several classes were continued through Monday, Tuesday and Thursday, the 24th, 25th and 27th ult., from 8 o'clock in the morning to 2 o'clock in the afternoon: and form 9 o'clock, P. M., to 9 o'clock in the evening of each day. They were public, and held in the presence of a number of visiters, parents and others, from all of whom I heard but one and the same expression of approbation. What I saw satisfied me that there has been no falling off from the thorough course of instruction, which was at first laid down, but rather a more perfect filling up that which was deficient for want of boys, with proper previous preparation. When a class of eighteen or twenty pupils, can read off thirty, forty or fifty lines of Horace or of Homer, with an accurate attention to the Latin and Greek measures; and then immediately after read the same portion, in good classical English, there can be no doubt of the conclusion, that they have been well taught. The mathematical examinations were also highly satisfactory, particularly those in algebra, and plain and analytic geometry, with practical illustrations. One of the pupils produced a map of the college premises, with lines and courses, beatifully and accurately laid down, as surveyed by himself.

The closing exercises at the College took place in the Junior Hall on Friday the 28th.

At the close of the readings, a statement was made by the Bishop, as President, of the results of the term, in which he spoke warmly in praise of the manner in which both the professors, teachers, and pupils had applied themselves to the work before them.

The sixth form were now advanced to the place of Juniors, a ceremony which consisted in their being habited in the College gown, and formally admitted to this new advancement. The whole terminated with an address from the Bishop, to the students, and a concluding prayer, with the Apostolic Benediction. Long may this College continue to enjoy the admirable superintendence of its present head, and company of teachers. Few men in this land possess the qualifications of Bishop Doane, to direct, control and regulate the matter of education. Its crowning glory is, its Christian character and sole reliance upon the grace and blessing of the Most High, for success—daily prayers and daily trust.

G. B.

For the Churchman.

Mr. Editor:—I have long been a worshipper in the Church, and have often been disturbed by a careless or thoughtless performance of its beautiful services. I supposed that its services were all intended for the edification of the People, particularly those parts where the congregation joins alternately with the minister, especially the psalms for the day and the ten commandments.

It often happens that the minister is either impatient to get through with them, or that he forgets that it takes as long for the people to read their part, as it does him to read his part. The minister often commences before the best reader can get through his sentence and the rest of the congregation who cannot read so fast must stop half through if they would listen to the minister reading his part. I should like to know how our teachers think we can worship with "the understanding," in such hurried services.

If the reading all the psalms appointed for the day burthen the service too much when read slow and distinct, I would prefer that a part only should be read, and that the minister should wait until the congregation have a reasonable time to perform their part distinctly, and be ready to look over the part read by the minister.

Brooklyn, Oct. 1 1849. A Layman.

THE CHURCHMAN.

New-York, Saturday, October 20, 1849.

The Office of Institution—1804 and 1808

The last office, which was adopted by the American Church, was that for the *Induction* or *Institution of Ministers into Parishes or Churches.* This office presents several points for consideration, and is a happy exemplification of elevated and sound Christian doctrine. It may be cited with great confidence as especially showing the Catholic tone of our services, and the reverent regard which its composers entertained for ancient terms and primitive teaching. Hence the Puritanic faction in the Church have ever considered it with aversion and spoken of it with contempt; the same unhallowed spirit which perverts the Baptismal service, and denies the Christian sacrifice in the celebration of the Holy Eucharist, hears with terror the church teaching that "we have an altar," and that the newly instituted Pastor is to exercise "*sacerdotal functions*" among the people of his charge, and holds a "*sacerdotal connection*" with them. In consequence of this bias, they make use of various arguments to neutralize the force of this office. They say: It was adopted *last* and at a very recent period; it was adopted without due consideration; it is inconsistent with the rest of the Prayer Book.

It is plain that these worthies must be very hard put for an objection, when they allege the first above mentioned as a reason for not attaching weight to the office. It is the latest authoritative voice of the American Church, and therefore entitled to no consideration! By a like mode of reasoning they may perhaps prove that the defective English canon of consecration is more authoritative than our own. Their secret aversion is betrayed by the manner in which they speak of the noble Scotch service; and the applause they bestow upon the English schismatics, who are outraging their ordination vows and the laws of the Church. Be this as it may, the very statement of this ridiculous objection is its own refutation. Our readers know that the latest enactment is always the most binding; that the latest decision is the most operative. Such is the case in the instance before us.

We now come to the allegation that it was adopted without due consideration. An able correspondent has already mentioned that it passed through the ordeal of two General Conventions, and that was a strong proof that it was deliberately adopted. We shall now proceed to point out with some particularity the several steps through which it passed, that we may see how thorough and searching was the investigation it received.

The General Convention of 1804 met at the city of New York on the 11th of September, in Trinity Church. Seven states were represented. The Rev. Dr. Beach was President, and the Rev. Mr. Hobart, Secretary of the House of Clerical and Lay Deputies. In the House of Bishops, Bishops White, Claggett, Jarvis, Moore, and Parker (consecrated during the session) attended, and the first named prelate presided. On the 13th September it was resolved in the first named house "that a committee be appointed to prepare an office of induction into the rectorship of parishes. The following members were appointed a committee: Rev. Dr. Parker, Rev. Mr. Baldwin, Rev. Mr. Harris, Rev. Dr. Ogden, Rev. Dr. Blackwell, Rev. Mr. Price, Rev. Dr. Bend."

On the 14th September the committee reported an office, and the house entered on the consideration of the same, and during the day made some progress, having also attended the consecration of Dr. Parker. The next day (the 15th) they finished the consideration of the office of Induction, and having agreed to the same, sent it to the House of Bishops for their concurrence. The House of Bishops received it the same day, and returned it to the other House with amendments: these amendments were concurred in, and the office was adopted. A committee was appointed to publish this with the journals, canons, &c., consisting of Bishop Moore, and the Rev. Dr. Beach and Rev. Messrs. Harris and Hobart. It was also provided by canon, that no minister should be considered as regularly admitted and settled in any diocese, or as such have any vote in the choice of a Bishop, until he had been inducted according this office. This caused much dissatisfaction, as parishes often did not wish the service performed, and their Rectors were prevented in that case from discharging very important duties. It was also objected that in some respects it conflicted with the laws of the States—as in Maryland. The necessity of some change therefore, became evident, and alterations were consequently made at the next General Convention, which was held in 1808. Now it is most evident that had this office been unadvisedly or surreptitiously adopted, these objections must infallibly have exposed the fraud or the negligence, and led to its repeal. But no such thing happened. It was left unaltered in all essential particulars, and the action had upon it renders doubly sure the approbatory seal of the Church.

The General Convention of 1808 met in St Paul's church in the city of Baltimore, on May 17. In the House of Clerical and Lay Deputies the same President and Secretary were chosen as before mentioned. In the other House, Bishops White and Claggett alone attended. On the 19th of May the deputies from Maryland informed the House that they were instructed to use their endeavors to have the 1st and 2nd Canons of the last Convention re-considered, so far as they relate to the induction of ministers into churches or parishes; and on motion the whole subject was referred to the committee on Canons. This committe consisted of the Rev. Dr. Kemp, Rev. Mr. Baldwin, Rev. Dr. Hobart, Dr. John Onderdonk, and Joshua M. Wallace, Esq. On the 25 May the committee reported 'certain resolutions,' which were adopted by this house, sent to the House of Bishops, and returned with their concurrence as follows, viz:

1. *Resolved*—That the title of the office of induction be changed to "Office of Institution," and that the corresponding alterations of expression be made in the office itself.

2. *Resolved*—That the following rubric be prefixed to the letter of institution in said office:

"In any state or diocese the concluding paragraph in the letter of institution may be omitted, where it interferes with the usages, laws or charters of the Church in the same."

3. *Resolved*—That in the first rubric, the words as prescribed by the first Canon of 1804 "be changed, and the word 'shall' be changed, to 'may.'—(Bioren p. 253.)

The entry in the journal of the House of Bishops corresponds with the above. A resolution was also passed recommending that for the future associated rectorships should not be authorized by the different state conventions, and we believe they have now entirely gone into disuse.

Such is a careful synopsis of the proceedings in reference to this important office, and we think the assertion of inconsideration which we have been refuting, will now appear to our readers entirely destitute of foundation The honored names of Parker, and Kemp, and Hobart, and Baldwin, with those of the other members of the committee are a sufficient guarantee that they did not perform their duty negligently.

But it is contended that the office is inconsistent with the other parts of the Prayer Book. It speaks of "sacerdotal functions," and of an "altar;" and teaches the doctrine of "Apostolic succession"! We do not wonder that this seems very terrible to all those who sympathize with Puritanism, and unhappily the number of such in the Church is by no means inconsiderable. Let us observe then, that the office before us is believed to be of Scotch origin, and is deeply imbued with the spirit of those who were Confessors of Evangelical truth and apostolic order amid the persecutions and the cruelties of rampant Presbyterianism and state enactments. Dr. William Smith of Connecticut, and afterwards of Pennsylvania, is said to have been the compiler, and our learned predecessor has a copy of the office in the Doctor's handwriting; but we have not been informed as to the particular sources whence he derived it. He had however been ordained in Scotland, and hence doubtless proceeds the high tone of the office.

The phrase "sacerdotal functions" has often been declaimed against as very anti-Protestant, and its use is lamented as a departure from the truth as taught in the articles. Now, our readers may need to be informed that the heading of the 32d article which is in English "Of the marriage of Priests," is in the Latin, which is of equal authority, "De Conjugio Sacerdotum." This is applied in the body of the article to bishops, presbyters, and deacons;—all of whom are *Sacerdotes* in the view of the article, being the *Three Orders of the Priesthood*, and discharging each in his station, the duties appropriate to their respective offices. In its widest sense *Sacerdos*, like the Greek Ιερεύς, means one who ministers by lawful appointment in sacred things. As among the Jews, the Greeks, and the Romans, the highest part of the priest's office was the offering of animal sacrifices,—among the first named by Divine command—among the other two by a compliance with the dictates of a corrupted revelation, the word became synonimous with *sacrificer*, or *slayer of victims*. Still, however, its first signification was never lost sight of, as there were many other acts appertaining to the priestly office. Among the Jews, the offering of unbloody sacrifices, inter-

cession for the people, blessing them in God's name, and the various ministrations of the sanctuary were such. Under the Christian dispensation the bloody sacrifices of the old law are done away, and it is rashly asserted that this religion has therefore no *priests–sacerdotes–ἱερεας*. But so taught not primitive antiquity. They taught that Christian priests were so in the truest and highest sense of the term, because they celebrated and made before God "the memorial His Son had commanded them to make," and offered the "pure offering" in the Holy Eucharist, which had been foretold centuries before by the prophet Malachi. The sacrificers under the old law were priests not because they slew animals merely, but because they offered them agreeably to the Divine appointment: they performed these sacred rites according to the command of God, to show forth the death of His Son for the sins of the world, and these offerings received all their efficacy from that stupendous sacrifice. These sacrifices are now abolished as we have said, but it does not follow that the order of priesthood is abolished. There is still an order of men set apart to minister in sacred things according as God through Christ has commanded. They bless the bread and wine, and make them sacramentally and in power and efficacy, the Body and Blood of Christ, and offer them to God as a representation and memorial of that one great sacrifice which the Saviour is continually presenting in Heaven in behalf of those whom he came to redeem and save—and in this high office the Christian far transcends the Jewish Priest. Besides he blesses in the name of Christ; he absolves in the name of Christ; he speaks in the name of our great High Priest; and what he does lawfully on earth in virtue of his high commission, is ratified above in heaven by the Great Head of the Church. These high powers appertain not to the order of *Deacons*, but to that of *Priests*, for whom alone the office of Institution is to be used, and therefore they are properly said to discharge "sacerdotal functions," and are to be reverenced and obeyed accordingly by those committed to their charge.

Again, what is called "the table of the Lord" in the Communion service is here called an "altar," and so most strictly and properly. Each view is true in itself, and both should be kept in mind by the Christian believer. It is an "altar" because upon it the Priest offers the great rite of the Christian sacrifice; it is a table because from it is dispensed to the faithful recipients the feast upon that sacrifice, and he partakes spiritually but really of the Body and Blood of His crucified Lord—His exalted Saviour. If we wilfully deny the sacrifice; we cut ourselves off from the feast upon that sacrifice, and contemn the mercy and love of our gracious Redeemer, and cast contempt and reproach upon the highest service we can render to God. If we do not worship HIM in the manner which He has enjoined, we are offering but a will worship of our own, hateful in His sight, and deserving his condemnation: we are guilty of unbelief like that of Cain, and the gainsaying of Corah. Let the faithful laity of the Church therefore ponder well this service, and take the voice of the Church as contained in the Prayer Book before that of any individual bishop, priest, or deacon who may teach them contrary to its plain words and soul refreshing doctrines.

Another point especially commendable in this service is, that it declares plainly and fearlessly the truth that Christ has "promised to be with the ministers of APOSTOLICAL SUCCESSION to the end of the world," and with them only. Thus the service aids us in determining the force of the Ordinal, and is perfectly in accordance with it.—Why then are those assailed by professed Churchmen, who boldly teach this truth, and protest against the error of sectarian teachers who cannot trace their commission from the apostles, but have sooner or later to allow that they or their predecessors have taken the honor to themselves and not from the Divinely appointed channels of transmission? It is to be lamented that a spurious liberality leads these men to deny virtually the teaching of that Book which they have solemnly promised to obey. Let us hope that through God,s grace they "will return to a better mind" and "with one mouth profess the faith once delivered to the saints."

Foreign Intelligence.

THE arrival of the *Caledonia*, at Boston, on Friday the 12th inst., has put us in possession of our usual files.

France remains quiet.

The affairs between the Pope and the French remains much the same as at our last dates; except that it is said the former has returned a reply to the *ultimatum* of the French President, very unsatisfactory to that functionary. At present it seems the French force (32,000 men) is not to be diminished.

The Hungarians had made a sally from Comorn, and gained some slight advantage over the besieging forces. A telegraphic despatch states that they had since made the like terms with Venice, and surrendered. This however wants confirmation, but it is hoped is true.

Austria has presented a counter project for a Constitution to Prussia, which the latter has rejected, and maintains steadily her own views. When any thing definite is settled we shall give fuller particulars.

The Russians have claimed the Hungarian refugees with great tenacity, and threaten war if the Sultan allows them to escape. On the other hand England and France are said to encourage her to resist.

The Swiss are said to have ordered the Socialist and Red Republican leaders to leave their territories, and the French authorities have promised them a free passage through France.

The deaths by cholera in London for the week ending Sept. 22, were 839, and from all causes 1981. This, as will appear from a comparison is a very great diminution.

We find the following item as to the new Bishop of Norwich.

ECCLESIASTICAL APPOINTMENTS.—Some of the non-official papers have been giving out, for two or three days past, that the Bishopric of Norwich has been assigned to Dr. Hinds, the present Dean of Carlisle. As no contradiction to this statement has appeared, we are inclined to accept it as probably true. The appointment is neither the best, nor the worst, that might have been made. Dr. Hinds is of Queen's College, Oxford, and was, we believe, Chaplain to Lord Clarendon, at the beginning of his Lord-Lieutenantcy. He is the author of two or three respectable volumes on "The Rise and Progress of Christianity," "The Inspiration and Authority of Scripture," and "The Three Temples of the One True God." His faults—if, as a theologian, he has any—we take to be those arising out of a bias towards the Whately and Hampden theology.

The See of Madras, vacant by the resignation of Dr. Spencer, is understood to be given to Archdeacon Dealtry, the successor of Mr. Baptist Noel, at St. John's Chapel. The Archdeacon having spent many years in India, and being still in the vigor of life, the appointment is a judicious one in every point of view. It is anticipated, we believe, that the Rev. Thomas Nolan, one of the most eminent of the Liverpool Clergy, will succeed the Archdeacon in St. John's Chapel.

The Episcopal Chapel in Gray's-inn-lane, of which the Rev. Thos. Mortimer has for some years been the Minister, is about to be resigned by him to the Rev. Edward Garbett, now Lecturer of St. George's Church, Southwark. This is the Chapel which it was apprehended would be taken by the friends of Mr. Baptist Noel. Mr. Garbett commences his Incumbency early in October.—*Morning Herald.*

Mr. Baptist Noel is said to have accepted an invitation as assistant to Mr. Evans, pastor of the Baptist Chapel, where he was immersed a few weeks since.

DIOCESE OF EXETER—*Commission under the Church Discipline Act, in the case of the Rev. C Rookes.*—This morning the Commission instituted by the Lord Bishop, to inquire into the allegations against the Rev. Charles Rookes, Rector of Nymet Rowland, in this county, was opened in the Chapter House. The Commissioners were the Worshipful George Martin, Chancellor of the Diocese (President); the Venerable John Moore Stevens, Archdeacon of Exeter; the Venerable John Bartholomew, Archdeacon of Barnstaple; the Worshipful E. C. Harrington, Chancellor of the Cathedral Church of St. Peter, in Exeter; and the Rev. James John Rowe, Rector of St. Mary Arches, Exeter.

The Reverend defendant was charged with offences "against the Laws Ecclesiastical, by having been guilty of incontinence, and other irregularities and excesses, within the Diocese, whereby he had brought great scandal on the Church," &c., &c.

The Court, on the application of the Reverend defendant, as we presume, was closed against the press and the public, so that we are not able to give any report of the proceedings. The Rev. C. Rookes has determined to conduct his own case.—*Western Luminary.*

DIOCESE OF NORWICH.—*Funeral of the late Bishop of Norwich.*—On the morning of Monday, the 17th inst., the remains of the late Bishop of Norwich were removed in a hearse, followed by a single mourning coach, from Brahan Castle, near Dingwall, Ross-shire. On reaching Invergordon, which is about twenty miles from Inverness, the body was put on board the Duke of Sutherland steam-vessel, which reached Yarmouth Roads at about half-past 5 p. m. on Wednesday. Thence the remains were conveyed, in a hearse with four horses, to the palace of Norwich, arriving there about eleven o'clock at night, and being at once placed in the private chapel. On the coffin, which was covered with black cloth, was the inscription, "Edward Stanley, D.D., Lord Bishop of Norwich, aged 70; died Sept. 6, 1849, at Brahan Castle." During the preparations for the funeral, the Cathedral Service was performed in St. Luke's Chapel adjoining. On Wednesday and Thursday an immense number of applications were made for tickets to view the interment, more than 1,200 of which were issued. Yesterday morning Norwich was filled with the Clergy and gentry of the surrounding district, all anxious to pay their tribute of respect to the memory of the late Bishop by accompanying his remains to the tomb. All the shops were closed, and business of every kind was suspended until the funeral was over. The Cathedral, the Close, and the Palace gardens even, were crowded with people anxious to view the mournful ceremony, and to show the esteem in which the departed Prelate was held by them. The funeral procession left the palace at 1 o'clock, the coffin carried by twelve bearers, the pall borne by the following dignitaries of the Church:—Dr. Collier, Archdeacon of Norwich; Dr. Ormerod, Archdeacon of Suffolk; Dr. Jennings, Archdeacon of Norfolk; and seven Honorary Canons—viz., the Hon. and Rev. E. S. Keppel, the Hon. and Rev. W. T. Pelham, the Revs. Ralph Berners, W. A. Bouverie, F. T. Bevan, Henry Tracy, and George Stevenson. The chief mourners were Mrs. Stanley, Miss Stanley, Miss Catherine Stanley, the Rev. Arthur Penrhyn Stanley, Mr. E. Penryhn, Archdeacon Hare, Lord Heytesbury, and Mr. Henry and Mr. William Stanley, his son and nephew. The coffin was preceded by about 800 of the citizens of Norwich, all clad in deep mouring, who walked six abreast, and were followed by the Mayor, Sheriff, Alderman, and Town Council, also in deep mourning, with crape scarfs. After the chief mourners came the domestics of the palace, and behind them nearly 1,000 Clergymen of the Diocese, Ministers of all denominations, and gentlemen from the country. To these succeeded about 500 more of the citizens of Norwich, the school children of the city, and immense numbers of the working classes. The long procession passed over the palace plain, through the Erpingham-gate, to the west door of the Cathedral, where the Dean of Norwich, the Lord High Steward, the Canons, and members of the Cathedral received it, and preceded the coffin to the choir, which was hung with black. The chief mourners took their places in the stalls, the Clergy and gentlemen from the country occupied the seats on the east side of the choir, and the spectacle presented, while the burial-service was performed in a very affecting manner by the Dean of Norwich, was of the most striking and solemn description. The grave in which the remains of the late Bishop were then deposited stands near the centre of the nave, and thither, while the organ sounded forth the "Dead March in Saul," the coffin was borne in the same order of procession as was observed in entering the Cathedral. The mournful ceremony ended shortly after two o'clock. Bishop Stanley is only the ninth Diocesan of Norwich buried within the Cathedral since the Reformation. The last Bishop interred there was Richard Montague, D.D., who died in 1638. Bishop Reynolds, who died in 1660, and Bishop Sparrow, who died in 1676, were both buried in the private chapel. Bishop Ling, who died in 1723, rests in the parish Church of Heigham; and Bishop Bathurst, who died in 1837, at the age of 94, was interred at Great Malvern.

Mr. Gorham has immortalized himself (in his own opinion) by the discovery that in the "Sealed books," in the Tower and Roll's Chapel, a *comma* is inserted after the word "grace," in the definition of a Sacrament in the Catechism. His ecstacy reminds us of *Dominie Sampson* in Guy Mannering, and even at this distance we can hear him exclaim, PRODIGIOUS! We hope to give his letter announcing his marvellous feat in our next.

The Bishop of New Hampshire has accepted the invitation of the Standing Committee of the Diocese of New York to perform Episcopal Services in the Diocese, and will commence a visitation at Monticello, Sullivan County, on the first Sunday in November. Thence he will proceed to Newburgh, and then visit the Parishes which have not been visited recently, in Putnam, Westchester, Kings, Queens, Suffolk, and Richmond counties. He will spend a few days in this city before returning to his own Diocese. We are glad to learn that the Bishop has recovered from his sickness, and is able to undertake the duty requested at his hands.

New Publications.

HISTORY OF THE FRENCH REVOLUTION OF 1848, *by A. de Lamartine*—translated by Francis A. Durivage and Wm. L. Chase, Boston. Phillips, Sampson & Co.

This is a work of very great interest, both from the prominent position of the author, and the ability and discrimination, the fervour and apparent candour with which he writes. The state of political affairs at the beginning of the year, the steps which led to the grand explosion which ejected Louis Philippe from his seat; the establishment of the Provisional Government, their difficulties, their plans, and their contending interests, are described in a most graphic style, with vivid descriptions and great minuteness of circumstances. It is, written too, in apology or defence of the author's own share in the business, and while he speaks of himself in the third person, he acts as his own counsel far more dexterously and modestly than if he spoke directly for himself. The work ends with the insurrection of June, and the dismission from office of the Provisional Government by the National Assembly. It forms a handsome duodecimo volume, of about 500 pages, and is fairly printed on good paper. The translation is very well executed.

HUME'S HISTORY OF ENGLAND, Vol. 3, has appeared, and is published in the same neat manner as the preceding volumes. This volume extends the narrative from the commencement of the reign of Henry VII, to the conclusion of that of Mary.

The same firm have also issued the 2nd number of their superb edition of Shakespeare, containing the "Two Gentlemen of Verona," with a female portrait as a frontispiece. The beauty of the type and paper gives an additional charm to the writings of the bard of Avon.

The above works may be obtained in this city at the store of the Messrs. Appleton & Co.

CLARENCE, by Miss Sedgwick, is the first volume of the re-publication of the works of this eminent authoress, by Mr. G. P. Putnam, in the same style with those of Washington Irving. Miss Sedgwick's numerous admirers must rejoice in the prospect of possessing a collective and uniform edition of her writings published in so compact and beautiful a manner.

THE FOUNTAIN OF LIVING WATERS, by a Layman, is a beautifully executed little volume, by the same Publishers. With much solemn thought and edifying strain of reflection, beauty of language, and happy illustration; it has much of the vagueness and defectiveness of statement of the school to which the author belongs. He does not teach his readers what they must *do* to be saved. He pronounces too decisively on the fate of those of whom he speaks, and, in one case at least, almost inculcates the commission of schism as a duty. (p. 122) Without a distinct inculcation of the system of the Church, all such works must fail of affect.

Q. CURTII RUFI DE GESTIS ALEXANDRI MAGNI, Libri qui supersunt VIII. is the last issue of the Classical series of Dr. Schmitz and Zumpt, published by Lea & Blanchard of Philadelphia.

In this edition the text is after that of Dr. Zumpt's edition (Brunswick, 1849,) and was prepared with great care by that eminent scholar. There is a brief but useful introduction with concise notes at the foot of the page to aid the student in the due understanding of his author. It forms a very convenient and neat school or pocket edition, and will no doubt do much to promote the knowledge of this writer, equally remarkable for his pure latinity and for the skill with which he has given to his narrative the interest of a romance. This also may be obtained at Messrs. Appletons.

Messrs. Stanford & Swords have published a *Seventh* edition of Coleridge's *Aids to Reflection* with the valuable preliminary essay by Dr. McVickar. Also the Sixth edition of *Steps to the Altar*, in a very handsome form, showing that the demand for this work keeps pace with its excellence. The outcry raised against it by certain papers when it first appeared, has had the effect of opening the eyes of multitudes to its merits. The same firm have published, in a becoming style the *Third* edition of *Bickersteth's Treatise on the Lord's Supper* from the *Ninth* London edition; as is well known this work, as far as it goes, is highly devotional and pious, but his system is faulty, and he fails to present any clear idea of the *Christian Sacrifice.*

We have just received through Messrs. Appleton "THE WOMEN OF THE SCRIPTURES" AND SCENES IN THE LIFE OF THE SAVIOUR."—Published by Messrs. Lindsay & Blakiston, Philadelphia, for which we are exceedingly obliged. We shall notice these elegant volumes next week. Also some books from Messrs. Appleton, which also are unavoidably deferred.

Messrs Dewitt & Davenport have sent us Nos. 281, 282, and 283 of Littell's Living Age. The Spirit of Missions; the Charleston Gospel Messenger; and the ever welcome True Catholic for October, have duly come to hand; with Brownsons Quarterly Review, marked by the Editor's accustomed and peculiar ability.

ERRATA.—On the 18th line from the beginning of the Extract from Bishop Hall, on Catechising, after the word "*affections,*" put a semicolon, and then read, "*what good use is there of those affections* that run before the judgment," &c. Some other errors which do not materially affect the sense, are not noted.

CLERICAL CHANGES.

Rev. James Ellison Van Bokkelen has resigned the charge of St. Paul's Parish, St. Louis, Missouri, and accepted a call to a Professorship in St. Timothy's Hall, Catonsville, Md. He will enter upon his duties at the opening of the next session of the Institution, Oct. 20th.

The Rev. Malcolm Douglass, deacon, has accepted the charge of Trinity Church, Seneca Falls, and entered upon his duties in that parish.

The Rev. Benjamin W. Stone has resigned the rectorship of St. Paul's Church, Oxford, Chenango Co., and accepted a call to the rectorship of St. Michael's Church, Litchfield, Litchfield Co., Connecticut.

The Post-Office of the Rev. J. W. Hoffman is changed from Bridgeport, to "*Slepney Depot Conn.*" to which latter place all communications in future should be addressed.

The Rev. William F. Bryant, has accepted the temporary charge of St. John's Church, Bellefonte Centre county, Penn.

The Rev. David Kerr has resigned the Rectorship of Christ Church, Church Hill, and taken charge of Trinity Church, Yazoo City, Mississippi.

The Rev. Seth Davis has removed from Buffalo and taken charge of Zion Church, East Bloomfield, Ontario Co., W. N. Y.

Rev. Alex. D. Jones, Vice Rector of St. Timothy's Hall, Maryland, has been unanimously elected Rector of Grace Church, Elk Ridge, Md., where he has for the past four years been officiating as Assistant Minister. Mr. Jones continues his connection with St. Timothy's Hall, and requests that all letters and papers for him be directed to Catonsville, Maryland.

Rev. David Caldwell late of Norfolk, Va., has accepted an invitation to Lexington Parish, Amherst, Co. Va.

The Rev. F. D. Harriman desires his letters and papers to be directed to Milton, Conn.

The post-office address of the Rev. C. S. Putnam will hereafter be at Ansonia, New Haven Co., Conn.

Domestic Intelligence.

DIOCESE OF CONNECTICUT.—*Confirmations.*—Since the commencement of his Autumnal Visitation, the Bishop of the Diocese has administered the Holy Rite of Confirmation in the following Parishes, viz: In Sinbury, to 9 persons; Winsted, 6; Wolcottville, 7; Northfield, 2; Bantam Falls, 8; Milton, 8; Litchfield, 4; Bethlehem, 10; Woodbury, 7; Watertown, 23; New Haven, (St. Thomas' Church,) 9; Brantford, 15; Guildford, 14. In all, 122. *Calendar.*

WESTERN NEW YORK.—*Ordination.*—An ordination was held by the Rt. Rev. Dr. Delancey, in Trinity Church, (Geneva?) on Friday, August 17, at which time Mr. Henry B. Whipple, candidate, was admitted to the Holy Order of Deacons, and the Rev. Sylvanus Reed, Deacon, was admitted to the Priesthood, The candidates were presented by the Rev. Mr. Bissell, of Geneva. Morning Prayer was read by the Rev. Mr. Hill, of Brownville, assisted by the Rev. Mr. Millett, of Hamilton. The sermon was preached by the Rev. Dr. Wilson, of Sherburne The Rev. Mr. Lockwood, of Rochester, Rev. Mr. Stryker, of Penn Yan, and the Rev. Mr. Gregory, of Rome, united in the imposition of hands. The Holy Communion was administered by the Bishop, assisted in the distribution of the elements by Rev. Mr. Bissell, Rev. Dr. Hale, Rev. Mr. Gregory, and Rev. Mr. Lockwood.—*Gospel Messenger.*

We have received the Annual Address of the Bishop to the Convention in August last. The following are extracts, and exhibit proofs that his arduous duties are zealously and faithfully performed:

During the year, I have officiated in seventy-nine organized Parishes of the Diocese, and in six places where the Church is not organized, in all, eighty-five places; baptized nine infants, and two adults, in all, eleven; ordained three Priests and ten Deacons; admitted nine new candidates for Orders; received by transfer two candidates from other Dioceses; transferred ten Clergymen to other Dioceses; received six Clergymen into this Diocese; instituted two Rectors; consecrated three new Churches; married two couple; administered the Holy Communion twenty times; preached one hundred and twenty-two times in this Diocese, and twenty-nine times elsewhere; confirmed six hundred and thirteen persons in sixty-three Congregations, averaging about ten persons for each Parish.

For the Diocese of New York, I have, since our last Convention, baptized six children; administered the Holy Communion eight times; consecrated five Churches; confirmed ten hundred and thirty-four persons in twenty-three Churches; preached twenty-nine times; ordained two Priests and two Deacons.

The aggregate of my labors in both Dioceses since the last Convention, will be as follows:

I have officiated in one hundred and nine Congregations; baptized two adults and fifteen children; administered the Holy Communion twenty-eight times; ordained five Priests and twelve Deacons; consecrated eight new Churches; married two couple; preached one hundred and fifty-two times; confirmed eight hundred and forty-seven persons; I have travelled in discharge of my various duties, about five thousand one hundred miles.

CLERGY IN THE DIOCESE.—The Diocese at present contains one hundred and thirteen Clergymen, and twenty candidates for Holy Orders. The Clergy canonically connected with the Diocese, consists of one Bishop, ninety-four Presbyters, and eighteen Deacons.

Of this number, seven are on the list of disabled Clergy; six are prevented by age or sickness from Parochial labors, but sustain themselves; five are engaged in the instruction of youth, and the rest are engaged, or seeking to be engaged in Parochial or Missionary labors within the Diocese or elsewhere.

I have given my canonical consent to the organization of five new Churches, viz: at Clayville, Oneida County, at Adams, Jefferson County; at Port Byron, Cayuga County; at Utica, Oneida County, and at Factoryville, Tioga County.

There are twenty candidates for Holy Orders.

GENEVA COLLEGE.—In regard to Geneva College, I have much pleasure in stating that it continues to merit the approval and support of the Diocese, and that the effort to fill up the subscription in favor of the Hobart Professorship has reached the point of completion, authorizing the collection of the funds and the consequent application to the Society in New York for the additional Professorship understood to be contingent upon the same.

I trust that the attention of Churchmen generally will now be turned to supplying its Halls with a large body of students. If each Parish should furnish one student, the institution would be full.—During the year, the College has furnished to the Church not less than *five* additional candidates for Holy Orders.

The time of the College commencement was changed to the day before the meeting of this body, and about fifty Clergymen and a large number of the Laity of the Church enjoyed the satisfaction of attending the exercises on that occasion.

With the united generous and decided patronage of the Diocese, it cannot fail to prove a most invaluable nursery of sound knowledge, learning, and religion to the community, and to the Church.

NEW JERSEY.—In the afternoon, of Tuesday, Oct. 2, in St. Paul's Church, Hoboken, the Rev. Mr. Clarkson read Prayers, and the Bishop preached and confirmed *ten* persons. The Rev. Dr. Barry, and Messrs Adams and Diller were present.

In the evening, in St. Matthew's Ohurch, Jersey City, the Rev. Messrs. Adams and Clarkson read Prayers, and the Bishop preached and confirmed *four* persons. The Rector, the Rev. Dr. Barry, reading the Preface in the Confirmation Service. The Rev. Messrs. Bowden, the Assistant Minister, Mahan, Wells, Benedict, and Dr. Dyer, (of the Diocese of Pennsylvania) were present.—*Banner.*

RHODE ISLAND.—At an ordination held in Grace Church, Providence, on the 29th of September, the Feast of St. Michael and all Angels, Benjamin Bosworth Babbit, and Dr. George William Chevers were admitted to the Holy Order of Deacons, by Bishop Henshaw. The last named of the candidates, was received under Canon V. of 1847.

Morning Prayer was said by the Rev. P. Peck, assisted by the Rev. Daniel Henshaw. Mr. Babbit was presented by the Rev. J. W. Cooke, and Dr. Cheevers, by Rev. J. H. Eames. The sermon was preached by Rev. Dr. Crocker, and the Holy Communion administered by the Bishop.

At a special Confirmation held in Grace Church, on the 17th Sunday after Trinity, September 30th, two persons received that holy rite.—*Witness.*

VIRGINIA.—*Episcopal Acts of Bishop Meade on his present Visitation.*—On the last Sunday in August, five persons were confirmed at Millwood. On the first Sunday in September, six in Winchester. On the second Sunday, six at Staunton. On the following Wednesday, seven at Lexington, two of whom were Professors in the Military Institute. On Friday, four at Buchanan. On the third Sunday, two at Fincastle. On Tuesday, the new Church in Roanoke was consecrated, and two persons confirmed. On Thursday and Friday, services were held at Franklin Court House, when two were confirmed, and where it is believed a Church will soon be built. On the fourth Sunday, five persons were confirmed at Liberty, in Bedford County.—*Southern Churchman.*

TENNESSEE.—On Friday the 7th of September, the Bishop of the Diocess visited St. James's Church, Greenville, of which, the Rev. W. H. Good is Rector.

The Rector read prayers in the evening, after which, the Bishop preached from Heb. 9:28.

In the evening of Saturday, the 8th, Divine service was again held. The Bishop read prayers as far as the Lessons, which were read by the Rev. J. D. McCabe of Abingdon, Va., the Sermon was preached by the Rev. T. W. Humes of Knoxville, from 2d Tim, 1:10. After the second lesson the Rector baptized two adults, one white and one colored.

On Sunday, the 9th, Divine service was held in the morning at 11 o'clock. Morning prayers were said by the Rev. J. D. McCabe of Abingdon, Va., with the exception of the Lessons, which were read by the Rev. T. W. Humes of Knoxville. The Bishop then proceeded with the Ante-Communion Service the Rector at his request, reading the Gospel, after which, he preached a most eloquent Sermon from Rom. 6:4. After the Sermon 22 Candidates were presented for confirmation, who received that rite at the hands of the Bishop.

In the afternoon, Prayers were said by the Rev. T. W. Humes, with the exception of the Lessons, which were read by the Rev. J. D. McCabe of Abingdon. The Bishop preached from Mal. 3:16, 17.

At night, after prayers, by the Rev. T. W. Humes, Rev. J. D. McCabe preached. After the Sermon, the Rector presented four Candidates for confirmation.

Thus closed the services of this most interesting Visitation. The congregations were large and attentive, the Word of God seemed to be "quick and powerful" and the beautiful services of the Prayer-Book produced a striking effect upon those who witnessed them. This is one of the stations under the jurisdiction of the Missionary Society, and it is not too much to say, that they have not a more hopeful parish under their charge. In a town where, thirteen months ago, there was *one* Episcopalian there is now a very respectable congregation, *forty communicants* and a handsome and commodions church ediffce 'well on towards on completion. Will not some who sees this, and to whom God has entrusted riches, feel it a privilege to contribute something towards completing this work of Faith and labor of Love.—*S. Churchman.*

Married.

On the 9th inst, at Clinton, N. J. (the residence of James Brown, Esq.,) by the Rev. George Leeds, John Henry Edmonds, of Utica, to Miss Eugenia Dumaux, of this city.

In St John's church, Brooklyn, Oct. 13, by the Bride's father, Richard V. W., fourth son of Richard V. W. Thornan, Esq., to Maria, eldest daughter of Rev. Evan M. Johnson.

Died.

Mrs. ANNE HOPPER BOGART HAGERMAN, the wife of Judge Henry B. Hagerman, and the daughter of States Bogart, Esq, died on the morning of the 8th October, at the family residence in Ramapo, New Jersey, aged 53 years.

Acknowledgments.

DOMESTIC MISSIONS.

Since his acknowledgment of the 2th inst., the Treasurer has received the following contributions:

F H, 4; thro' J K Sass, R A in S C, Christ ch, 10, Mo Mis'y Sec, 2 14, a lady for cal, bishopric, 5, St John's, Berkely for the Chickasaws, 40, St Michael's, Charleston, 29 11, St Stephen's and Upper St John's for the Chickasaws, 23, for Bishop Freeman, 20, general purposes, 50,—179 25; St James the Less, Schuylkill Falls, Pa, 5; thro' C Seymour, Treas, W N Y, Zion, Palmyra, (Jews) 5 63, St Stephens, Olean, 1 35, St Paul's, Waterloo, 2 47, St Paul's, Lewiston, 2, St Mark's, Pen Yan, 6 67, St John's, Catharine, 1 42, Christ ch, Jordan, 67 cts, Grace, Utica, 11, Trinity, Fredonia, 2 67, St John's, Mt Morris, 2 88, Christ, Mantua, 2 67, St Paul's, Paris Hill, 4, St Paul's, Hall Patent, 3; Calvary, Homer, 1 50, St Thomas, Hamilton, 1 31, Gethsemane, Westmoreland, 47 cts, St Paul's, Oxford, 9, Trinity, Utica, 12 87,—69 58; St George's, Fredericksburgh, Va, 25; 'Gratitude,' 3; Trinity, Southwark, Phila, 65; Christ, Gardiner, Me, 1250; thro' J B Dow, R A, in Mass, St James, Roxbury, 4 25; Grace, Boston, 44; St Paul's, Boston, 14; St Michael's, Marblehead, 10 50; Christ ch, Cambridge, 38; St Stephen's, Lynn, 6 35; St James, Winsted, Conn, 10; total, 480 44.

THOMAS N. STANFORD, Treas.,
New York, Oct. 16, 1849. 139 Broadway.

☞ For sale a Share in the New York Society Library, enquire of the Treasurer of the Domestic Committee or at the office, No. 2 Park Place.

FOREIGN MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since 2th inst, viz:

Thro' Henry Trescott, Esq, R A, Charleston, S C, Mo Mis'y Lec, for Sept, 1 64, St Michael's, Charleston, 19 61, do do for Constantinople, 1 66,—22 91; St John's, Providence, R I, a member, 25; Christ ch, Leacock, Pa, 3; Zion ch, Morris, Otsego Co., N Y, one-half, 4 62; Rev L Thebon, Angelica, W N Y, 5; Grace, Canton, St Lawrence Co, N Y, one-half, 2; S S, Christ, Hudson, N Y, for ed, Africa, 10; St James the Less, Philadelphia Co, Pa, for Constantinople, 2; Mt Zion, Hedgesville, Va, a lady, for Africa, 1; S S St John's, Bellefonte, Pa, for Africa, 5; S S All Saints, Philadelphia, support of G T Bedell, Africa, 10; thro' C Seymour, Esq, Treas, W N Y, St Stephens, Olean, 1 35; St Paul's, Waterloo, 2 46; St Paul's, Lewiston, 2; St Mark's, Penn Yan, 6 66; St John's, Catharine, 1 41; Christ, Jordan, 66 cts; Trinity, Fredonia, 2 66; St John's, Mt Morris, 2 55; Christ, Manlius, 2 66; St Thomas, Hamilton, 1 31; Gethsemane, Westmoreland, 46 cts; Grace, Lockport, for China, 1, Africa, 1, Greece, 1,—3; St Paul's, Paris Hill, for Africa, 4; Trinity, Rochester, for China, 8;—39 18; S Cambreleng, Esq, ann pa'yt, ed. China, 25; St George's, Fredericksburg, Va, 10; do do, Miss A Grey, for Athens, 15; fam'y mite box, 1, and 1,—2; ch of the Holy Trinity, Brooklyn, Mrs Watkins, for Africa, 5; Mrs B A Lapiter, Gates Co, N C, for Africa, 8; thro' J B Dow, R A, in Mass, Wilkinsonville, St John's, 15; Woodstock, Vt, St James, for Constantinople, 3: Roxbury, St James, for Athens, 11 87; Boston, Grace, 35; St Paul's, 8; Cambridge, Christ, 38; New Bedford, Grace, 20; Nantucket, Trinity, 2;—132 87; total, 326 58.

J. SMYTH ROGERS, Treas.
New York, Oct. 16, 1849. No. 2 Park Place.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The Treasurer has received, since the meeting of the Convention, the following contributions, viz.:

From a lady of Christ ch, Balston Spa, 5; Mrs Wm Moore, 4, and Miss Gouverneur, 4; St Thomas' ch, N Y, Rev Dr Whitehouse, 20 82; St Paul's, East Chester, Rev Henry E Duncan, 28 60; total, 62 42.

C. N. S. ROWLAND, Treasurer,
Oct. 16, 1849. 55 Water-st.

NOTE.—In acknowledgement of 2d inst, "from Ladies' aux'y mis'y Soc'y, Church of the Annunciation, N Y, Rev Dr Seabury," should have been, 53 50, but, by misprint, was 23 50.

PROTESTANT EPISCOPAL CHURCH MISSIONARY SOCIETY FOR SEAMEN, NEW YORK.

The Treasurer acknowledges the receipt of the following sums since date of last report, 4th Sept.:

Colls at the chapel of the Holy Comforter, N River, for books, 9 16; do do for the Mission, 89 00; colls at the chapel of Our Saviour, E River, for books, 22 24; do do for the Mission, 13 70; Joseph Curtis, ann, '48, 2; ship Fidelia, 1 28; ship Marmion, 16 cts; B S Lossing, ann, '48, 2; a friend to seamen, thro' H P Marshall, 5; Christ ch, Po'keepsie, thro' the Rector, 25; John T Adams, ann, 5; ship Geo Washington, 2 79; steamer Southerner, 4 43; F H Trowbridge, ann, '49, 2; ship Baltimore, 2 56; Trinity, Fairfield, Conn, Rev N E Cornwall, Rector, thro' Stanford & Swords, 15; Miss H M Geery, ann, thro' do, 2; Chas J Chipp, ann, '49, 5; John R Lewis, ann, '48, 2; A B Sands, ann, '48, 2; G S Parker, ann, '49, 5; B S Thomas, ann, '49, 5; Capt A Proal, ann, '48, 2; J D, ann, '49, 10; Isaac Fryer, ann, '49, 5. Total Amount, 159 23

J. DAVENPORT, Treasurer,
Oct 9' 1849. 10 Platt street.

☞ The Treasurer embraces this opportunity, to inform the friends of the Mission to Seamen, both clerical and lay, thar the approaching quarter day will probably find it in arrears at least $600, and to ask from such of them as intend to make their usual contributions this fall, to do so at an early day.

He would also remind annual subscribers, that subscriptions for 1848 and '49 are now due, and that much labor in collecting them will be saved the Board of Managers and himself, by these amounts being enclosed to his address.

THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sum since his report of 9th inst.

From Mrs Sarah H Hitchcock of Waterbury, Conn, to contistute the Rev Jacob L. Clark, of St John's ch, a life member, 25.

The Society has just published a superior 24mo Prayer Book in various styles of binding.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, Oct 16, 1849. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since his report of 9th inst.

Ch of St Cornelius the Centurion, Rev John McVickar, D D, 2 53.

The Society has published the Church Almanac for 1850.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, Oct. 16, 1849.

PROTESTANT EPISCOPAL SOCIETY FOR PROMOTING RELIGION AND LEARNING &c.

The subscriber, since his acknowledgement of 1st inst, nas received from the Treasurer of the Convention, the following contributions in aid of the education fund of the Diocese.

From Christ ch, Greenville, Rev L A Barrows, 1; St Paul's, Tompkinsville, Rev G Winsted, 3; Trinity, Plattsburgh, Rev T Mallaby, 2 20; St Thomas, Mamaroneck, Rev J M Ward, 3 27; St Peter's, Lithgow, Rev H Wheaton, 1; Trinity, Renselaersville, Rev R Washbon, 1 07; St John's, Yonkers, Rev H L Storrs, 15; St George's ch, Newburgh, Rev Dr Brown, 13; St James, Hyde Park, Rev Dr Sherwood, 10; Christ ch, Manhassett, Rev J P F Clarke, 3; St John's, Delhi, Rev G Waters, 3 73; Zion, Sandy Hill, Rev S B Bostwick, 1 50; St James, North Salem, Rev O H Smith, 76 cts; Christ, Patterson, ditto, 89 cts; St George's, Schenectady, Rev W Payne, 2; Christ, Duanesburgh, Rev K Metcalf, 4; Grace, Waterford, Rev E F Edwards, 1; St Mary's, in Highlands, Rev R Shaw, 1; St Phillipstown, ditto, 1; Caroline, Setauket, Rev F M Noll, 2 07; Christ, Hudson, Rev J H Tuttle, 6 50; Trinity, Windham, Rev T S Judd, 1; St John the Evangelist, Stockport, Rev H Edwards, 3; St Saviour's, Maspeth, Rev W Walsh, 6 25; Trinity, New Rochelle, Rev Rev J Peck, 9 62; Zion, New York, Rev R Cox, 10; ch of the Cross, Ticonderoga, 1; St Paul's, Waddington, Rev J H Hanson, 2; St Paul's, Sing Sing, Rev W F Halsey, 10; total, 120 36.

JAMES F. DE PEYSTER, Treas.
Oct 16, 1849. 159 Front st., or 917 Broadway.

Advertisements.

BOISE'S GREEL PROSE COMPOSITION.

D. APPLETON & CO. PUBLISH This week, Exercises in Greek Prose Composition, adapted to the first book of Xenophon's Anabasis, by James R. Boise, Prof. of Greek in Brown University, 1 vol, 12mo., price, 75 cts.

This work will be found to be admirably adapted as a Text Book, in connection with "Arnold's First Greek Lessons, and Greek Prose Composition."

D. A. & Co., Also publish the following Greek and Latin Text Books.

Arnold's First and Second Latin Book and Practical Grammar. 12mo.	$ 75
——— Latin Prose Composition. 12mo.	1 00
——— Cornelius Nepos. With Notes. 12mo.	1 00
——— First Greek Book.	62
——— Greek Prose Composition. 12mo.	75
——— Greek Reading Book. Edited by Spencer. 12mo.	1 50
Livy. With Notes, &c., by Lincoln. 12mo, map,	1 00
Tacitus' Histories. Notes by Tyler. 12mo.	1 25
——— Germania and Agricola. Notes by do,	62
Cæsar's Commentaries. Notes by Spencer. 12mo.	1 00

IN PRESS.

Cicero, De Senectute and De Amicitia. Notes by Johnson. 12mo.
——— De Officiis. Notes by Thatcher 12mo.
——— Select Orations. Notes by Johnson.
Horace. With Notes by Lincoln.

WINTHROP'S LECTURES.—Lectures on the Second Advent and other important subjects by the Rev. Edward Winthrop, A. M., Rector of St. Paul's church, Norwalk, Ohio, and formerly Professor of Sacred Literature, at Lexington in the Theol. Sem. of the Prot. Epis. Church in Kentucky.

RECOMMENDATIONS OF THE ABOVE WORK.

"Forcible, lucid, and impressive, exhibiting clear views of gospel truth in general and of the millenial doctrine in particular."—*Bp. McIlvaine of Ohio.*

"Adapted to confirm the faith of believers, to support right principles in the interpretation of Prophecy, and to subserve the interests of pure and undefiled religion."—*Bp. Henshaw of Rhode Island.*

"On the main points in points in your lectures, I fully accord with you. * * * Commending you and your useful labors to the Divine blessing, I remain, &c.—*Bp. Hopkins of Vermont.*

"We have received from the author of this well-written work, on a highly interesting subject."—*Western Episcopalian.*

"Written with an ease, intelligence, and force, that are adapted in more than an ordinary degree to interest, instruct, and convince, * * * far superior to ordinary discourses not only in the novelty, but in the attractiveness of their topics and the ability with which they are treated. * * * * His views of the work of redemption are emphatically evangelical, and he makes appropriate and effective practical uses of his subject.—*Theological and Literary Journal.*

The above is a well-printed duodecimo of 281 pages. Price reduced to 50 cents.

For sale by Stanford & Swords, 137 Broadway, N. Y.; and by H. Hooker & Co., S. W. Corner of Chesnut and 8th sts, Philadelphia. Oct. 20—3t

CHORISTER.—A person of scientific musical education, wishes a situation as Chorister in a church. The subscriber would have no objection to sing in a quartette as he possess a good bass voice. Address Chorister, at this office. Oct 20,—2t$

A YOUNG MAN, preparing for orders in the Church, is desirous of employing one or two hours a day in teaching the classics or mathematics in a school or private family. A situation in the lower part of the city or in Brooklyn, would be preferred. Terms, moderate.
Address C. S., at this office.
Oct. 20, 1849.—1t$

A YOUNG LADY, Accustomed to teaching, wishes to obtain an agreeable situation as family Governess, in one of the Southern States. The best of references will be given.
Letters addressed "Montgomery," Buffalo, N. Y. will receive prompt attention. Oct. 20—4t

ST. JOHN'S AND ST. PAUL'S CHORAL SCHOOL.

APPLICATION May be made for a few more boys, of good musical capacity in voice and ear, and of good moral dispositions, they must be able also to read with fluency. Boys between the ages of seven and ten preferred. Apply at the School, St John's Chapel.
H. W. SWEETZER.
Oct. 13.—4tis Principal.

BISHOP IVES.—PASTORAL LETTER to the Clergy and Laity of the Dioceses of North Carolina, by the Right Reverend PILLIMAN IVES, D. D. Just Published by STANFORD & SWORDS,
Church Publishing House, 137 BROADWAY.

PATRICK, LOWTH, ARNOLD, WHITBY, & LOWMAN'S Commentary and Paraphases on the Old and New Testament and the Apocrypha., 4vols: for sale at less than half the subscription price, at the Church Publishing House, STANFORD & SWORDS,
137 BROADWAY.

TRENCH ON THE MIRACLES.

D. APPLETON & CO., will shortly publish Notes on the Miracles of our Lord, by the Rev Richard C. Trench, M. A. 1 vol. 8vo.

D. A. &CO. WILL PUBLISH

Notes on the Parables of our Lord. By the Rev. R. C. Trench, M. A. 1 vol. 8vo. $1,75.

REPORT FOR SEPTEMBER OF THE MUTUAL LIFE INSURANCE CO., OF NEW YORK—No. 35 Wall st.

Nett Accumulated Fund, 1st August, 1849, exceeding 872,000 dollars.

This institution, during the month of September, issued one hundred and twenty-seven new Policies, viz:

To Merchants	40	To Physician	1
Mechanics	16	Dentists	2
Clerks	19	Farmers	5
Lawyers	3	Editors	2
Manufacturers	5	Agents	4
Broker	1	Captains	4
	—	Other occupations	25
	84		—
			43
Lives insured			127

JOSEPH B. COLLINS, President.
ISAAC ABBATT, Secretary.
MINTURN POST, M. D., Physicians. Oct 1—2t

REPORT FOR SEPTEMBER.—The Mutual Benefit Life Insurance Co., No. 11 Wall-st., have issued, during the month of September, 1849, One Hundred and two new Policies, viz.:

To Merch'ts and Traders	21	To Physicians	4
" Manufacturers	13	" Lawyers	3
" Mechanics	15	" Brokers	2
" Ladies	8	" Teachers	3
" Clerks	14	" Druggists	4
" Artists	2	" Farmers	2
" Public Officers	2	" Engineer	2
" Agents	4	" Other Occupations	3
	—		—
	78		24
Total new policies in September.			102

Surplus of the Company exceeds. $800,000
ROBERT L. PATTERSON, President.
BENJAMIN C. MILLER, Secretary.
JOSEPH L. LORD, Agent.
James Stewart, M. D., Medical Examiner, residence No. 3 Abingdon Square, at the office daily from 2 to 3 o'clock. Sept. 8.

BURLINGTON COLLEGE.—The Winter Term will commence on Thursday, November 1st. Early application should be made to the Bishop of New Jersey, or to the Rev. Jas. W. Bradin, Burlington, N. J.
Sept 22, 2m.

SCHOOL, Mathematical, classical, &c., under the care of the Rev. Isaac Peck, will re-open on the first Monday in September, at No. 36 Anity street.
Sept 1—3m

WANTED a situation as Chambermaid by a church woman who can give good references. Apply at 61 Clinton Place.
Sept. 29th—tf

Poetry.

From Keble's Lyra Innocentium.

Lessons and Accomplishments.

(For St. Luke's Day.)

Mother of Christ's children dear,
Teacher true of loving Fear,
Kind Physician, wakeful Nurse,
Wont with many a potent verse
By our cradles watch to keep,
Singing new born Saints to sleep;
Be thy tenderest breath to-day
Breathed on all we sing or say.
For to-day that Saint we own,
Who to Jesus' cradle-throne
Led us first, with shepherds mild,
With that mother undefiled,
There to adore the wondrous child.

Spouse of Christ, so pure and bright,
Skill'd by His unearthly light,
In our coarse dim air to trace
Lines and hues from yon high place,
Gathering tones from earth and sky
For His perfect harmony:—
As to-day thou guid'st our thought
Where that Holy Painter wrought,
Who with pen and pencil true
Christ's own awful Mother drew;
Be thy prayer untired and strong,
That when eager fancies throng,
Pure may be our dream and song.

Watcher of the eternal ways,
Trusted with the Saints' high praise,
Oft as o'er our childish trance
History bids her visions glance—
Wondrous wild in airy measures,
Records grave from Memory's treasures,—
Guide thou well the heart-winning line,
May our love and hate be thine.
He whose tongue of Jesus told
On His Cross and in His Fold,
Third of the mysterious Four,—
Learn we all his sacred lore,
Listening at the Kingdom's door.

Selected Matter.

From the Spirit of Missions.

EXTRACTS FROM THE

Report of the Rt. Rev. G. W. Freeman, D.D

MISSIONARY BISHOP OF THE SOUTH-WEST.

To the Board of Missions of the Protestant Episcopal Church:

[Continued.]

At Matagorda I remained between 4 and 5 days, during which time I attended 6 services in the Church, preached 5 times, and confirmed 6 persons, among whom was a colored woman, a slave. On Monday, thr 1st day of January, 1849, I presided, by request, at a meeting of the Clergy and Laity, when the Church in Texas was organized into a Diocese. And on Wednesday, the 3rd, I held an ordination, when the Rev. Henry Niles Pierce was admitted to the Sacred Order of Priests. He was presented by the Rev. C. S. Ives, who, with the Rev. J. Freeman Young, united in the imposition of hands. The Rev. Mr. Sansom was not present. Lindsey P. Rucker was here received as a Candidate for Orders.

The Church is still advancing at this station, although I regret to say, the health of the faithful and patient Missionary has for some time past been materially impaired. He needs rest and a change of climate for a season, and he has asked leave of absence for a few months, with the view of enjoying the benefits of the same. He had my cordial assent, and I doubt not he has readily obtained that of the Committee. I was pleased to find the church at this place finished at last. It has been plaistered, and furnished with a very good organ. The music of course is greatly improved. The services are expected to be maintained during Mr. Ives's absence by means of a licensed Lay-Reader.

From Matagorda I proceded to Brazoria county, accompanied by the Rev. Messrs. Young and Pierce—Mr. Gillett having hastened homeward the day before, in consequence of intelligence that the cholera was raging at Houston—and two other gentlemen, L. P. Rucker, the recently admitted Candidate for Orders, and Dr. P. A. Davenport, a leading member of the Church at Columbia. We reached Columbia on Saturday the 6th, but, in consequence of the unfavorable state of the weather, no service was held that night.—On Sunday morning Divine Service was performed, and I preached. Returning to Brazoria same day, I preached at night, and again on Monday morning. On Tuesday, the 9th, I preached at Gulf Prairie, and confirmed *one* person.

The aspect of affairs is, upon the whole, encouraging in this part of the Missionary field, although the fruits of the Missionary's *one year's* labor are not as yet very apparent. Brazoria is a rich sugar growing country, with a population very much scattered, and a tide of agricultural prosperity which is not, perhaps, altogether favorable to the advancement of personal religion; and he who labors in such a field will have need to add to his diligence a liberal exercise of faith and patience. At Columbia there are a few of the faithful, whose piety and zeal will not, I am sure, suffer them to pause until they have succeeded in the erection of the Church which they have projected; and which, from the known excellent taste of Dr. Davenport, a leading member of the Vestry, will be, doubtless—though necessarily of small dimensions—a favorable specimen of village church architecture. At Brazoria, also, I have strong hope an effort will shortly be made in the same direction. There are here, as at Columbia, warm hearts and strong hands, which will take to themselves no rest until they find a Tabernacle for the Lord of Hosts to dwell in.

From Brazoria I proceeded, making slow progress, on account of the effects of heavy rains upon the roads, to Houston, where I arrived on Thursday, the 11th of January, accompanied still by the Rev. Messrs. Young and Pierce, and Mr. Rucker. Soon after onr arrival a violent storm of rain set in, which continued many days, rendering the streets nearly impassable, and preventing the assembling of a congregation for Divine Service. On Sunday morning, however, the church was opened, and notwithstanding the rain and the mud, a small congregation were assembled. On this occasion, the Rev. Henry Sansom, who had been prevented by the supposed state of the roads from meeting us at Matagorda, was admitted to the Sacred Order of Priest. He was presented by the Rev Charles Gillett, who, together with the Rev. Messrs. Young and Pierce, united in the imposition of hands. No other service was held that day, nor through the ensuing week, on account of the state of the weather. On Sunday, the 21st, by the help of carriages, a small congregation was again assembled, and Divine Service was performed twice. I preached in the morning. Owing to the unfavorableness of the weather and the prevalence of the epidemic, by which there was a number of deaths during my stay, Mr. Gillett having found it difficult to assemble his candidates for confirmation, I proceeded to make my visitation to Galveston, hoping that after the lapse of a week, I might find a more favorable state of things in Houston. Returning, I found the weather and streets somewhat improved, but still unfavorable. On Sunday, 4th of February, a small congregation was assembled, when I preached *twice*, administered the Holy Communion, and confirmed *three* persons. There were, I believe, other candidates, but they were sick or absent from home.

At Galveston, where I remained in all 10 days, I preached *five* times. The congregations were large and attentive. No confirmation was held. The congregation at this place is fluctuating, owing to the frequent removals, and at this time partakes, doubtless, in the general depression consequent on the (temporary) decline of the city in business and population. It is probable, however, that the losses from the congregation by removal have been nearly made good by the accession of new comers. But fluctuation and changes of this sort are always painful and trying to the ministers, and do seriously retard the prosperity of a congregation.

I left Galveston on Saturday, February 11, after having attended Divine Service and preached in the morning, in the steamship Palmetto, for New Orleans, where, after a very rough and stormy passage, I arrived on the 13th Leaving that city on the 17th, I proceeded up the Missis sippi, on my visitation to

ARKANSAS.

I was detained several days at Napoleon, which was then under water, from the overflow of the Mississippi. While I was there several deaths occurred by the cholera. I arrived at Little Rock on Sunday, the 25th, in time to assemble a congregation and perform Divine Service *once*.—Having remained there more than two weeks, including three Sundays, busily engaged in my correspondence, and discharging the duties of parochial minister, the station being now vacant, I proceeded to Batesville, where I staid *three* days, including Sunday, the 18th of March, performing Divine Service and preaching *three* times, baptizing *three* children, and attending the funeral of an infant. Notwithstanding the efforts of "itinerant revivalists," alluded to in my last Report, I am happy to say, I found that the prospects of the Church have not been materially affected.—All who were reckoned members of our Communion, are still steadfast in their adherence to the mystical body of Christ; and a respectable portion of the community continue ready and willing to contribute to the support of a Missionary. On the whole, the Church has suffered injury from the storm of fanaticism, *only* in so far as evil has resulted to the common cause of Christianity.—Batesville is still regarded as an important station for Missionary operations; and a respectable subscription may yet be counted on—say $150 to $200—in aid of a Missionary's support. This is one of the prettiest and most beautifully situated towns in Arkansas, and, I judge, one of the healthiest. From Batesville, which is in the northern part of the State, I proceeded to visit the counties of Ouachita and Union in the south.

Owing to the almost unprecedented succession of rains during the winter and spring, the roads had become nearly impassable, and I was constrained to travel, both to the North and South, by water. The distance from Little Rock to Batesville, by land, is only 100 miles; by water, it is *seven* hundred. So to Camden, on the Ouachita, the distance, by land, is but 120 miles; while, by water, it is *twelve* or *fifteen* hundred. Yet the expenses of the journey are much the same either way; the important difference is in the time expended. Leaving Batesville on the 21st of March, I reached New Orleans on the 28th, where I took passage for the Ouachita River. On our way up that river we lost *two* passengers by cholera—another died soon after landing, a few miles below Camden. On the 5th of April I landed at Champagnole, and the same day, through the kindness of friends, was enabled to reach El Dorado, *twelve* miles from the river. I found here a few zealous members and friends of the Church, who were anxiously expecting my arrival. The next day the service of the Church was performed *for the first time* in this part of the State. My stay at this place was extended, circumstances seeming to require it, to 10 or 11 days, including *two* Sundays, 8th and 25th April During this time, I performed Divine Service and preached *ten* times, baptized *two* adults and *three* children, confirmed *four* persons, and administered the Holy Communion. At the Communion only 6 persons received, several being detained by indisposition, and others being absent from home. But the whole number of persons known to be communicants, at El Dorado and in the vicinity, is now *fourteen*. Two of the persons confirmed were gentlemen. The little flock at this place were very considerate and kind. Perceiving, from my officiating in my ordinary dress, except on Sundays, when I wore the Episcopal vestments, that I was destitute of a gown, they immediately set about providing me one, which, through the zeal and industry of two ladies, was speedily accomplished. My expenses were also defrayed, and I was forwarded to Camden without charge. These things are mentioned, as being significant of a degree of intelligence and right feeling, alike creditable to this little band of Churchmen, and encouraging to the hopes of him who may be sent to break to them the bread of life. This is, undoubtedly, a hopeful field for Missionary labors. The county of Union has already become the most populous one in the State, and is still rapidly filling up. The town of El Dorado, the seat of justice for the county, is prettily situated, and is growing in population and improvements; and, being in the midst of an undulating, pine-bearing country, must be decidedly healthy. The points that should be embraced in the station besides El Dorado, are Champagnole and Wilmington, in the same county, on the river, and Camden, also on the river, in Ouachita county. At El Dorado, *four hundred dollars* per annum have been actually subscribed, and it is believed that from *one* to *two* hundred will be contributed at Camden. I have not yet succeeded in obtaining a minister for this station.

I was at Camden, 35 miles north of El Dorado, *three* days; but performed Divine Service and preached but *twice*. I found a few "friends of the Church," and met with *one* who was a communicant in North Carolina. I was told there were others, but they did not make themselves known. I had purposed remaining several days longer at this place, but, failing in my exertions to obtain the means of conveyance to Little Rock by land, I was constrained to avail myself of a boat departing sooner than I wished, or run the risk of a week's detention beyond the period I had allotted myself.

Returning from my southern visitation, I landed at Napoleon on Saturday, April 28th, where I passed the Sunday, performing Divine Service, and preaching *twice*, and baptizing *two* adults and *one* infant. This place has suffered much from the prevailing epidemic.

Arrived at Little Rock, I remained there a week, occupied in attending to my correspondence, performing Divine Service *three* times, baptizing an infant, and administering the communion to a sick person. On the 19th of May, I started on my visitation to the western frontier, arriving at Fort Smith on the 20th, in the night. The Missionary being from home, no services were held until Sunday, when I preached *twice*. The congregation here have been deprived of their convenient place of worship in the garrison sooner than I anticipated; the building having been destroyed by fire. At the time of my visit they occupied a school-house, a little out of town. But of this, they have been since deprived, the proprietor having let it for a private dwelling; and, at the time of my departure from the vicinity, they were in a little perplexity. It is *hoped*, that feeling now the necessity, they will make a serious effort to build a church. In my last Report, I mentioned that the Missionary at this point "had wisely disembarrassed himself of the toils and confinement of a boarding school;" I am now sorry he has returned to his favorite occupation, and is again entangled with a school, consisting of 30 scholars, and 10 or 12 boarders. This, living as he does, in the country, 4 miles from one of his stations, and with a river between him and the other, must materially interfere with the due discharge of his parochial duties, and the success of his Mission.

Arriving at Fayetteville, on Friday, May 18, late in the afternoon, accompanied by the Rev. Mr. Stout, who kindly met me at Van Buren, Divine Service was performed, and I preached at night, as also twice the next day. I had designed to remain here only a few days, but at the earnest entreaty of Mr. Stout, and some leading members of the congregation, who seemed to think that peculiar circumstances rendered a longer stay expedient if not necessary, I consented to postpone my departure until Monday, the 28th. On the 23d I was at Cane Hill, but the occurrence of a storm, with heavy rain, prevented our holding service.—There are at this time but 3 or 4 communicants in that neighborhood. The time passed in Fayetteville was about 7 days, during which I preached *twelve* times, baptized *two* adults and *one* infant, held confirmation *twice*, confirming in all *five* persons, and administered the Holy Communion *once*—22 persons receiving, all, except 3, members of the Church.

The prospects of this Mission are thought to be more favorable than at any former period, though the apparent results are, as yet, but small. The young Missionary, who has, from the first, labored under the proverbial disadvantage of 'a Prophet in his own country,' is, I think, growing in the esteem and confidence of the community; while he has been most efficiently aided in spreading a knowledge of the Church and her doctrines in the community at large, by two leading members of the congregation, who, intelligent, devout, consistent and thorough Churchmen, understand it to be their duty not to hide their light "under a bushel," but to let it in all modesty and humility "shine before men."

According to previous appointment, on Thursday, the 31st May, in Van Buren, I held an Ordination, admitting the Rev. Wm. C. Stout to the Priesthood. He was presented by the Rev. C. C. Townsend, who, with the Rev. Charles H. Pleasants, of the diocese of Maryland, at present residing in Fort Smith, united in the imposition of hands. The sermon on the occasion was preached by myself. In the afternoon of the same day, Divine Service was, by request, performed at the house of Col. John Drennen, when I preached and confirmed *five* persons, two of them from Smith, *two* children in Mr. Townsend's school, and *one* (Mrs. Drennen) of Van Buren. There are, I think, four communicants yet in Van Buren, and several other persons who still feel an interest in the establishment of the Church. And I hope the time is not very far distant, when serious exertions will be made to provide a suitable and permanent place of worship. At present, the only accommodation afforded is that furnished by the meeting-house, which, being common to all denominations, is at the command of Mr. Townsend only one Sunday in four or five. Had the Missionary continued to reside at this place, as advised, the condition of things might, perhaps, have been better. But regrets are useless.

[To be Continued.]

Advertisements.

NEW ENGLISH CHURCH BOOKS. Imported by D. Appleton, & Co. 200 Broadway.

Lectures on the Prophecies, by B. Harrison. M. A. 8vo. 3,50.

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The Great Exemplar of Sanctity and Holy Life, described in the History of the Life and Death of the ever blessed Jesus Christ, the Saviour of the World, by Jeremy Taylor. A new sort. 3vol. 16mo. $3 75.

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D. A. & Co. have published a Catalogue of their Stock of Episcoaal Books, which can be had on application, *Gratis*.

SCHOOL FOR MORAL DISCIPLINE. This School is situated at City Point, opposite Fort Independence, commanding a beautiful view of the harbor, islands and shipping, aud enjoying a most pure and exhilarating atmosphere.

Studies.—The regular studies are the Elementary and Higher Branches requisite for a thorough English Education, including Singing, Book-Keeping, Exchanges and Navigation.

Extra studies are the Ancient and Modern Languages, Instrumental Music and Drawing.

Conditions.—Boys are received for a period of not less than six months, nor under the age of six years. The boys, while members of the school, must be wholly under the direction of its government. The parents and guardians are requested to satisfy themselves fully respecting the school, and determine whether they can give up their boys wholly to its management for the time specified.

The expenses are $3 00 per week, or $78 00 per term of six months, payable in advance. All expenses for board, tuition, books, (except for extra studies) stationary, washing, mending, medical attention, &c., are included in the foregoing charge.

Extra studies, $5 00 per term, for each branch, (in classes) except Music and Drawing, which are $10 per quarter.

The School is under the supervision of a Visiting Committee, consisting of Rev. Alexander H. Vinton, D. D., Rev. William Croswell, D. D.

References.—The gentlemen of the visiting Committee. WILLIAM BRADFORD.

All communications should be addressed to William Bradford, Principal of School for Moral Discipline, City Point. aug 11 tf.

BOARDING SCHOOL FOR BOYS, At New Canaan, Conn.

The summer term of this school will close on the 1st Octoper, when there will be a few vacancies.

The winter term commences on the 1st November.

Parents, contemplating placing their children at Boarding School, may find by reference to those who have been its patrons for a series of years, this to be such as they will be pleased to patronize.

Reference may be made to Mr. Andrew M. Harper, No. 92 Front St., N. Y., Benj. W. Davis, corner of Fulton and Hicks, Brooklyn, J. N. Wyckoff, 109 Wall St., N. Y., of whom circulars may be obtained, also at Nos. 20 and 12 John St.

Application may be made to the Principal,
Aug. 25—3m$ D. S. ROCKWELL.

BOARDING SCHOOL FOR YOUNG LADIES, Under the immediate supervision of Bp. Potter. Mrs. A. C. Tilghman, Principal, 313 Walnut St. Philadelphia.

The fall term of this school will commence on the 3rd day of September.

Terms $300 for the session of ten months, vacation, July and August. Farther particulars may be obtained by addressing Mrs. Tilghman.

At the request of several parents, a class of *Day Scholars* is forming. The number being limited, early application must be made, and as the different studies are to be promptly entered on, it is very desirable that all the pupils should be in readiness.

Terms for *Day Scholars*.—$35 for the term of five months.

REFERENCES.

Rt. Rev. Bp. Potter, Rt. Rev. Bp. Whittingham, Rev. Dr. Morton, Rev. Dr. Hare, Rev. Dr. Wyatt, M. D., Rev. J. B. Kerfoot, M. D., Thos. Dunlap, Esq., W. Rawle, Esq., Horace Binney, Esq., J. R. Ingersoll, Esq., J. M. Scott, Esq, H. J. Williams, Esq., Hon. E. F. Chambers, M. D., Rev. W. H. Odenheimer. Sept 1—tf

CHURCH SCHOOL FOR YOUNG LADIES, under the supervision of the Pastor of the Church of the Holy Communion, Miss Ayres, Principal. No. 54 West Twenty-first Street, New-York.

The Fall Term of this Institution will commence on the 18th of September. A Prospectus of the School may be obtained of the Rev. W. A. Muhlenberg, D. D., No. 110 Twentieth Street; of Messrs. Stanford & Swords, No. 139 Broadway; and at the Depository of the Sunday School Union, No. 20 John Street.

REFERENCES:

L. M. Hoffman, Esq., J. H. Swift, Esq., W. F. Cary, Esq., Govr. M. Wilkins, Esq., W. H. Aspinwall, Esq.,

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Prot. Epis. Sunday School Book, No. 1	"	1 25
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Scripture Reading Lessons for Young Children, Part I, $5 00 per hundred; Part 2, $6 00 per hundred; Part 3, $5 00 per hundred.

A discount of 10 per cent. from the above prices is allowed to Sunday Schools, auxiliary to the Union, and to individuals purchasing to the amount of ten dollars.

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Cheap Library.—*One Hundred Volumes* bound with muslin backs, and containing 159 books, put up by direction of the Executive Committee, for Ten Dollars. This is believed to be the cheapest Library in the country.

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The Jewels	"	16 "
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The Combatants.—An Allegory. By the Author of "The Dark River," with fine Engravings, from designs by Darley. Muslin, 63 cts.; fancy paper, 37.

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The King's Messengers.—By the Author of "The Shadow of the Cross," &c., with beautiful illustrations; muslin, 62 cents; fancy paper, 31.

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Sacred Allegories.—The Shadow of the Cross and The Distant Hills, in 1 vol. Muslin, gilt, $1.

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The Early Called.—A gift for bereaved parents. By Rev. W. H. Lewis, D. D. Sup. Edition. Muslin, 37 cts. smaller Edition, paper, 12½ cents.

The History of our Blessed Lord.—In Easy Verse. With beautiful lithographic illustrations, &c. Muslin, 50 cents; fancy paper covers, 31.

Prayers for Children.—By Rev. W. H. Lee. Muslin, 25 cents.

PERIODICAL.

The Children's Magazine, monthly publication, 24 pages, 18mo.; and three numbers in one quarterly, to save postage to distant subscribers; single, 25 cents per annum, and fifty copies for $10; payable always in advance.

Address all orders for Books, and all remittances to DANIEL DANA, Jr., Agent.
March 3, 1849. Church Depository, 20 John St.

NEW ORGAN OF ANNUNCIATION Church, New York, Rev. S. Seabury, D. D. Rector.

At a meeting of the Vestry, held Oct. 2d, 1848, Floyd Smith, Esq., Chairman of Committee on the payment for the Organ, and approval of the same.

Reported. That after due examination by Messrs. C. D. Judah, and J. H. Cornell, whose report is appended, they recommend the acceptnace of the Organ, and move a vote of the Vestry commendatory of the instrnment, and of Mr. Jardine as the constuctor thereof.

"We report that the workmanship and material are of the best quality, which, combined with its *fine tone* and *perfect voicing*, renders the Organ, in all respects, an excellent and complete instrument, and that it is in all its details, faithfully and fairly made, and reflects much credit upon its maker."

The Committee offer the following resolutions.

1st. That this Vestry do hereby receive from Mr. Jardine the Organ built by him for the Church of the Annunciation, as being perfectly and completely finished even beyond the requisites of the contract, and as being entirely satisfactory to this Vestry.

2d. That this Vestry, entertaining a high opinion of Mr. Jardine's competency as an Organ Builder, and having every reason to be well satisfied with the gentlemanly and very correct department of Mr Jardine in his intercourse with the members of this body while building the new Organ, take pleasure in recommending him to all persons who may require the services of an Organ Builder. Signed, Floyd Smith.

(This is an instrument of the largest class, containing 3 Ranks of Keys, 30 stops, and 2 stops of Pedal Pipes, both to CCC. sixteen feet.)

Mr. Jardine respectfully solicits orders, which will be most faithfully executed.

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ORGANS.

HENRY ERBEN, 172 CENTRE ST has constantly on hand Church and Parlor Organs of Gothic and Grecian designs, of the following descriptions.

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No. 4.—*A Swell Organ*, with 4 stops, 8 feet 6 inches high, 5 feet 4 inches wide, 2 feet 8 inches deep.

A large Grecian Mahogany-cased Organ, with 22 stops, two setts of keys and two octaves of Pedals, 21 feet 4 inches high 14 feet 3 inches wide, 8 feet deep.

A large Grecian Organ in a black walnut case, with 18 stops, two setts of keys and two octaves of Pedals, 18 feet 1 inch high, 12 feet 2 inches wide, 7 feet 6 inches deep.

Parlor Organs, with 3 stops, 6 feet 6 inches high, 3 feet 10 inches wide, 2 feet 3 inches deep.

For farther particulars, inquire at the Manufactory.
New York, August 4, 1849. tf

FOR SALE, A file of the Churchman from the year 1834 to the present time unbound.
Apply at this office.
Sept 29—tf

THE CHURCHMAN Is published every Saturday, at No. 12 John St. Terms, $3 per annum, payable in advance. Sept. 8.—tf

COLLEGE GRAMMAR SCHOOL,—Brooklyn.—The undersigned, having received encouragement from numerous sources, have established in the city of Brooklyn, near the Heights, an institution for the educating and training of Boys for professional and *commercial* life.

This institution is called "The College Grammar School," and is designed to embrace the thorough moral and religious training of the pupils committed to its charge, as far as the constant supervision and companionship of the Teachers can attain that object.

To accomplish this plan more effectually, and to accommodate their friends not residing in Brooklyn, in addition to the regular Day School, the Teachers will receive into their common household, where they will be under their constant care, and the attention of a competent matron, a limited number of Boarders.

In undertaking the arduous labors, which a thorough education on such a basis demands, the undersigned Teachers rely confidently on their experience in that mode of instruction which makes the moral and religious welfare of the pupil the object of anxious attention and unwearied care.

In the Classical, Mathematical and Commercial Departments, they propose a high standard of excellence; to which, they trust, the varied experience of many years and assiduous labors, will enable them to attain.

The course of instruction will furnish a complete preparation for any class in College, and will embrace the modern languages and all the common, useful and ornamental branches which are of value in the mental training of the pupil, or for the practical purposes of life.

No pupil will take a position in Class without a thorough examination in the first principles of the studies pursued.

Attention given daily to Reading, Writing, Spelling and History.

PRIMARY DEPARTMENT.

Particular attention will be paid to the Primary Department, and no exertion will be spared in drilling the younger pupils before advancement to the higher classes.

LOCATION.

The site selected for the School is at the new building, corner of Atlantic Street and Clinton. The boarding department is in the new house, No. 300, State Street, (College Place,) near Bond, a quiet and retired part of the beautiful city of Brooklyn, easily accessible from the Metropolis or from neighboring cities.

SESSIONS.

The Scholastic year will be divided into four terms, commencing on the 1st of May, 1st September, 15th November, and 1st February. There will be a summer vacation during the month of August, and a week's recess during the Christmas Holidays.

TERMS.

Boarders will be charged $75 per quarter for Board, washing, &c., and for full course of Tuition in every branch, including attendance upon Scientific Lectures Day Scholars will be charged $20 per quarter for full classical course, including the modern languages.

For the English course, with the modern languages, the charge will be $15 per quarter.

The Tuition in the Primary Department will be $6 per quarter.

Payments will in all cases be expected quarterly in advance.

Instead of the usual mode of boys furnishing their own bed, &c., an entrance fee of $10 will be received, if preferred. Each boarder's towels, clothing, &c., must be legibly marked with the owner's name.

It is desirable that each pupil should be provided with a uniform dress suit, consisting of blue cap, roundabout and pantaloons, with silver buttons.

Any further information may be obtained by addressing either of the Principals, College Grammar School, Brooklyn, L. I.

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PIOTR KOWALEWSKI, Teacher of the Modern Languages.
MRS. MARY H. THOMPSON, Matron.

REFERENCES.

Right Rev. Wm. Rollinson Whittingham, D. D.; Right Rev. Alonzo Potter, D. D., LL. D.; Rev. W. A. Muhlenberg, D. D.; Rev. Samuel Seabury, D. D.; Rev. Benjamin C. Cutler, D. D.; Rev. Francis Vinton, D. D.; Rev. Wm. H. Lewis, D. D.; Rev. J. B. Kerfoot, College, St. James, Md.; Rev. Horatio Potter, D. D., Albany; Rev. Wm. L. Kip, D. D., Albany; Hon. Hamilton Fish, Albany; Hon. Wm. H. Seward, Auburn; Rev. John S. Stone, D. D., and Rev. Jacob W. Diller.

New York.—Hon. Ogden Hoffman, Daniel Leroy, Esq., George P. Morris, Esq., N. P. Willis, Esq., Isaac O. Barker, Esq., John C. Cruger, Esq., Benj. A. Mumford, Esq.

Brooklyn.—A. Crittenden, A. M., President of Female Academy; J. Arlington Bennett, LL. D.; Daniel Embury, Esq., Richard Upjohn, Esq., Charles Congdon, Esq.; E. Whitehouse, Esq., D. H. Arnold, Esq., Rollin Sanford, Esq. Jesse C. Smith, Esq., Geo. Hastings, Esq, Edgar J. Bartow, Esq.

Newark.—Joel W. Condit, Esq., C. M. King, Esq.
August 25—1 mos.

COLLEGE OF ST. JAMES, Washington county, Md.

The eigth session will open on Monday, October 1st, on which day the *punctual attendance* of all the students is requested. The duties of the classes are promptly re-commenced, and it is very important that all their members, new or old, should take their places at the opening of the session.

The academical year extends from the 1st of October to the 1st of August; there being but one vacation, August and September.

In the *College*, all the usual classes, under a full corps of Professors, have, for several years, been pursuing the entire course of collegiate studies equal to that prescribed in the older colleges of the north. At the recent commencement the *third* graduating class received their academical degrees.

In the *Grammar School*, which immediately adjoins the College, the Preparatory classes are carefully trained by competent Instructors under the supervision of the Professors of the College. Thus pupils may enter the Institution at an early age and pursue their entire course of study under the same direction until they graduate. The Mercantile Department embraces those *partial* members of any of the Collegiate or Preparatory classes who may be preparing for the Counting-Room or other non-professional life. Such students are admitted to all the priveleges and advantages of their several classes substituting in place of some of the classical studies, such as are more necessary as a preparation for business. French is a regular study without extra charge in all the classes. In addition to the French the mercantile students will be taught, without charge, German or some other modern language. The location of the College is perfectly healthful; and there are no towns or villages near to present the temptations so dangerous to the young. Moral and religious education is one chief design of the Institution. The charge covering all the academical and domestic expenses, is $225 per session of ten months. The rules of the College carefully restrict any other expenses of the student. All the departments are under the immediate supervision of the undersigned to whom appiication may be made for copies of the "Register" of the College, or for further information, as well as for the admission of pupils.

JOHN B. KERFOOT, Rector &c.,
August 11,-2m College of St. James, P. O., Md.

CENTRAL NEW YORK INSTITUTE.

FAMILY SCHOOL FOR BOYS.—This Institution, has been in successful operation for the last five years, under the direction of the Rev. W. H. Paddock, who has now retired. Its present rectors, however, trust that nothing of its former good reputation will be diminished, for they are resolved to spare no pains in making the Institution in all respects what it should be.

It is situated in the village of New Hartford, Oneida Co., N. Y., about three miles from Utica, and is at once retired, healthful and easy of access. The building occupied is the spacious mansion of the late Judge Sanger.

The Institution is designed to furnish a thorough elementary education to a *limited* number of youth. The course of Instruction is divided into three departments, Primary, Higher English, and Classical; and will prepare the Student for College, or for active business. The government is strictly parental. The religious instruction of the family is under the particular supervision of the Rectors. Particular attention is also paid to physical education. The academic year commences on the *first of September* and closes on the *last of June*; but pupils may be received at any time when there are vacancies. The terms are $150, payable always in advance, one-half upon admission, and the remainder at the end of five months. This will include all the branches taught (except Music, Drawing, and the Modern Languages,) Board, Washing, Mending, Bed, Bedding, Fuel, Lights. For particulars apply to

REV. M. MOODY, REV. E. PUNDERSON, } Rectors.

REFERENCES:

Rt. Rev. W. H. DeLancey, D. D., LL. D., Geneva; Rt. Rev. T. C. Brownell, D. D., LL. D., Hartford, Ct.; Rev. S. F. Jarvis, D. D., LL. D., Middletown, Ct.; Rev. B. Hale, D. D., President Geneva College; Rev. J. Williams, D.D., President Trinity College; Rev. J. Hall, Ashtabula, Ohio; Rev. J. V. VanIngen, D. D., Rochester; Rev. P. A. Proal, D. D., Utica; Rev. S. R. Johnson, D. D., Brooklyn, New York; Rev. George Leeds, A. M., Utica; Rev. W. H. Paddock, A. M., New Hartford; Rev. Alex Varian, A. M., Rev. Loyd Windsor, A. M., Cleveland, Ohio; Rev. W. Payne, A. M., Schenectady; Hon. J. W. Allen, Mr. L. Handerson, Mr. H. L. Smith, Cleveland, Ohio.

Aug. 18,–tf

FOR Church Cushions—Crimson, Maroon, Drab Blue and Green Worsted Damasks—Now receiving a large assortment. Also, Moreens—all colors; Carriage Makers' goods—Curtain Materials, Plushes, Velvets, &c., for sale by F. S. & S. A. MARTINE, Importers and Jobbers, 112 William street, near John street.
July 7—3m

A PERSON well qualified to teach a parish school is desirous to obtain a situation. Good references given. Address X. H., at this office. Sept. 15—4t

THE CHURCH ALMANAC FOR 1850 is now ready, containing, besides the usual matter, full statistics of the several dioceses, and a correct list of the clergy.
THOMAS C. BUTLER,
P. E. Tract Society Depository, 20 John st., N. Y.
Sept. 15—tf

THE MUTUAL LIFE INSURANCE COMPANY OF NEW-YORK, No. 35 Wall street.

Nett accumulated Fund, Aug. 1, 1849, $872,000, securely invested in Bonds and Mortgages on real estate, in this city and Brooklyn, and Stocks of the State and City of N York, and U. S. Government.

The fund is rapidly increasing by a widely extended and prosperous business.

The Company declared a dividend of profits of fifty-two per cent. on all existing policies on the 31st of January, 1848.

Policy holders, whether for Life or shorter terms, participase in the whole of the profits, in accordance with the terms of the Charter.

The premiums are payable in cash, annually, semi-annually, or quarterly, interest being added on the deferred payments.

The cash principle adopted by this Company secures to the parties, for whose benefit the insurances are effected, the whole of the advantages, without subjecting them to the heavy drawbacks of accumulated premium notes.

Persons may effect insurance on their own lives and on the lives of others. A married woman can insure the life of her husband, which will inure to the exclusive use of herself, or of her children.

Pamphlets explanatory of the principles of Mutual Life Insurance, and illustrating its advantages, with forms of application, may be obtained at the office of the Company, 35 Wall Street, or of any of its agents.

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JOSEPH B. COLLINS, President.
———— ————, Secretary.
MINTURN POST, M. D., Medical Examiner—who attends at the office daily from 11 to 12 o'clock.
JOS. BLUNT, Solicitor. 501 Broadway.
August 18—tf

NEW YORK LIFE INSURANCE COMPANY.—Office No. 68 Wall-Street.—This Company was incorporated by an Act of the Legislature of this State, and has now been in successful operation upwards of four years, during which time it has issued more than Four Thousand Policies, and paid losses to the amount of $77,000. In many instances, the sums they paid have been the sole dependance of the Widows and Orphans of the deceased, and the only means of their support and maintenance.

Thus, by the payment of a small annual amount, and which almost every person, by industry and frugality, can appropriate from his ordinary income, many families have been preserved from comparative poverty, and enabled to support themselves comfortably and reputably.

The subject of Life Insurance is earnestly recommended to the serious examination of persons in every situation of life, but more especially to those of limited means, or dependent upon salaries for support, believing that it is the best investment which can possibly be made.

The insuring of the lives of Clergymen by their congregations, is now attracting the attention of the religious community, both in this country and in Europe; and many gratifying instances are recorded of the happy effects which have resulted therefrom.

During the existence of this Company, four annual dividends have been made—three of fifty, and one of forty per cent.—upon which interest at the rate of six per cent per annum is regularly paid; the whole of its receipts, after deducting losses and expenses, being equally divided among the parties interested in its policies.

The assets of the Company, liable for the payment of losses, are now upwards of $225,000, which are safely invested, and rapidly increasing.

The premiums upon policies may be paid annually, semi-annually, or quarterly, at the option of the assured; and when they exceed fifty dollars, and the policy is issued for life, sixty per cent thereof may be paid in cash, and a note, with interest at six per cent, given for the balance.

The terms of this Company are believed to be as favorable as those of any well-conducted similar institution in this country. All losses have been, and will continue to be, promptly adjusted and paid; avoiding all unnecessary technicalities, and nice legal distinctions.

Information and pamphlets explaining the principles of Life Insurance, will at all times be furnished, upon application at the office of the Company, or at any of its agencies.

MORRIS FRANKLIN, President.
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Aug. 25—tf.	William Barton.

MUTUAL BENEFIT LIFE INSURANCE COMPANY, No. 11 Wall street.

This Company has been in existence nearly four years, and its Surplus is now, (March 1, 1849,) over $700,000, showing a business unparalled.

DIVIDENDS OF PROFITS are declared ANNUALLY upon all Life Policies which have settled two or more premiums; the profits draw interest at the rate of 6 per cent. per annum, and can be made available at once, to the extent of two-thirds of their amount, where the party has paid his premiums in full.

Premiums are payable annually, but may be paid semi-annually or quarterly, and parties taking Life Policies may, when the premiums amount to fifty dollars, if they prefer, give their individual notes for one-half the annual premium, upon which they are required to pay six per cent interest.

Prospectus, and all papers necessary to effect insurance, and all information in relation to the plan of operations, may be obtained, gratis, at the office of the Company, No. 11 Wall Street.

DIRECTORS:

Robert L. Patterson,	Seth Low,
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ROBT. L. PATTERSON, President.
Benj. C. Miller, Secretary.
JOSEPH L. LORD, Agent.
Valentine Mott, M. D., Jer Van Rensselaer, M. D. } Medical Board of Consultation.
JAMES STEWART, M. D., (Residence No. 9 Abingdon Square,) Medical Examiner, attends at the office daily from 2 to 4 o'clock. M17

CHURCH BELLS AND TOWN CLOCKS.—An experience of more than 25 years has given the subscriber an opportunity of obtaining the various combinations of metals, the heat requisite for securing the greatest solidity, strength, and most melodious tones.

Church, Factory, and Steamboat Bells, constantly on hand, *peals* of any number furnished. Those of Trinity Church, New-York, were completed at this Foundry; also the *Fire Bells*, which are the largest ever cast in this country.

For several years past, the highest premiums have been awarded by the New York State Fairs and American Institute.

925 Bells, averaging 537 lbs. each, were cast during the past two years.

Improved Iron Yokes are attached, and Springs affixed to the Clappers, which prolongs the sound.

Yoke Frame and Wheel complete can be furnished if required.

Theodolites, and all kinds of Levelling and Surveying Instruments on hand.

ANDREW MENEELY.
West Troy, March, 1849.
George H. Swords Agent, 116 Broadway, N. Y.
m26tf

ORGAN BUILDING.—The undersigned respectfully informs his numerous friends and the public, that in consequence of the increased business facilities afforded him, he has removed his Organ and Piano Forte Manufactory to Newark, N. J., where he is prepared to build Church and Parlor Organs of every description, with all modern improvements, at low prices.

Organs constantly on hand, and repaired and tuned in town and country, at moderate charges.

HENRY PILCHER,
Corner of Centre and River streets, Newark, N. J.
November 11

LIGHTNING RODS.—Orders for A. M. Quimby's improved lightning rods, addressed to him at his residence in 27th St., between 2d and 3d Avenues, New York, will receive immediate attention. When the building to be protected is at a considerable distance, a description of the same, including one or two rough sketches, such as a plan of the roof, showing the position of the chimnies, ridges, &c., is required, and the rods and fixtures are then forwarded, with written directions for putting them up. March 24—tf

CLERICAL TAILOR.

NELSON JARVIS would respectfully inform the Rev. the Clergy of New York, "and throughout the United States," that he has removed his establishment from No. 130 Broadway, to No. 120 Bleecker, corner of Wooster street—where he continues to make up Cassocks and Robes, in addition to the regular business of his profession; and will duly appreciate a continuance of those favors which he has so long received from them.
May 19.